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PSYCHIC SCIENCE

Quarterly Transactions of the British College
of Psychic Science Ltd.

VOL. XV. No. 2

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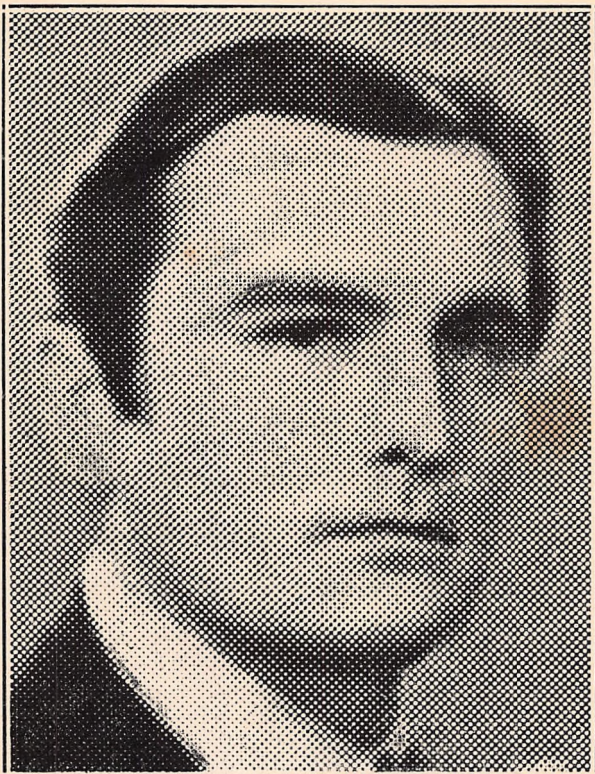
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Vice-President BRITISH COLLEGE OF PSYCHIC SCIENCE

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Responsibility for the contents of any article appearing in these Transactions rests entirely with the contributor and not with the College.

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EDITORIAL NOTES

Our readers will miss Mr. Stanley De Brath's wise Editorial guidance in this issue of PSYCHIC SCIENCE, he will however, we are glad to say, remain in touch with us as a counsellor and a contributor. His dignified and scholarly point of view and acute perception as to the fundamental bearing of psychic investigation, which steered readers away from easy shallows, was widely appreciated and many kindly letters of thanks have reached him both from home and abroad.

His good-bye article, as Editor, in the April issue, has been reprinted as a brochure entitled "Farewell," and is dedicated "To friends who have written to me expressing gratitude for my publications." This can be obtained from the College, price sixpence, and many will wish to have this biographical and informative article in this handy form

In PSYCHIC SCIENCE we have a weighty subject to handle, for its implications are as wide as humanity itself, and in a Journal devoted to its serious consideration such an Editor as Mr. De Brath is not easily replaced. Until this can be done worthily, the President and the Hon. Principal have undertaken the task, and bespeak the confidence of members and subscribers in their endeavour to put before them carefully selected information illustrative of College work and of the subject in general.

* * *

The Yearly College Dinner at the Café Royal was "a brilliant success" as noted by our contemporary "Light," and the "Two Worlds," speaks of it as, "the most important Social and intellectual function in our subject." 180

Members and Guests enjoyed the occasion and for those who could not be with us, but would like to share in the spirit of the dinner we have in our present issue given the speeches *in extenso*, the only way by which an idea of the genial and yet serious attitude which pervaded the gathering can be secured.

* * *

The presence of our Vice-President, Mr. Denis Conan Doyle, was warmly appreciated and we have pleasure in presenting a fine portrait to our readers. When youth speaks out of experience, it is listened to by those who see new hands preparing to grasp the helm. Mr. Denis Conan Doyle has not only experience of psychic facts but has obtained personal proof of survival; he has also a good command of language and an excellent delivery, which all combine to the making of a fine public speaker. We count upon his voice and pen in support of the work of the future.

We offer our hearty congratulations on the announcement of his engagement to Princess Nina Mdivani.

* * *

In Mr. Eric Cuddon's report of his experiments in Hypnotism we find another young man amongst our members testing out the claims of this important subject. In doing so he makes comparisons between hypnotic subjects and trance mediums. The two journey part of the way together, for both are highly suggestible and the resultant phenomena have a kinship.

But there are lines of cleavage, for while the hypnotic subject remains closely under the sway of the will of the hypnotist, the true medium escapes into a larger freedom and range of action, and takes two worlds in his stride when at his best. He is however, ever at the mercy of the conditions provided at the moment by sitters, not so much by open suggestion, as by unconscious limitations they may impose upon his free action.

* * *

Mr. Kenneth Richmond in a valuable article in the S.P.R. Proceedings (Vol. XLIV), for May, 1936, on Mrs. Osborne Leonard's mediumship, refers to the quality of "intention" on the part of definite communicators, how, often beginning

with a remark which may seem like a vague feeler, this may soon reveal itself as a leading to a definite purposive line of thought, pursued through various sittings to a triumphant conclusion, as in Mr. Drayton Thomas' "Pipes" episode, or as in the method so successfully employed by his communicator, his father, John, who has "a tendency to relate paranormal evidence of many kinds to some definite association with his own typical activities in the past or to family associations with given persons or places," and which he asks to be verified in coming pages in a current newspaper. Mr. Richmond cannot find any explanation or evidential justification for such continued evidence of "intention" either in Mr. Drayton Thomas' unconscious mind contrary to his conscious intention, or applied by the trance mind of Mrs. Leonard to his latent memories. This is mediumship as distinct from the product of suggestion. The psychic investigator of facts has his rôle to play, but when we meet the "communicator impulse" in a medium there is a "virtue" in the sitting which has to be accounted for, and we have to face the problem of the demonstrated survival of individuality as a possible explanation. The whole article is well worth study by serious investigators of trance mediumship of which we have such excellent demonstrators among College sensitives.



ELEVENTH ANNUAL DINNER

13th May, 1936.

MRS. HEWAT MCKENZIE presided.

MRS. HEWAT MCKENZIE.

Toast : THE GUESTS

Ladies and Gentlemen : It is my pleasant duty to-night to propose the health of the Guests of the College.

You will see at this table quite a number who are the particular guests of the Council, and at your own tables you have your private guests. This is the only public occasion during the year at which the College meets its friends in this way, and we are delighted to welcome you all here to-night ; I hope when we separate that you will feel you have had an interesting and pleasant evening.

You will notice that I am supported by a very distinguished group of men and women—' woman ' I should almost say—because here you see as a special guest, one of our very dearest friends, Mrs. Osborne Leonard. I want specially to speak of her first, because this work that we are interested in owes so much to the mediumistic gift which she has guarded and exercised with such care over a lengthy period. Mrs. Osborne Leonard is one of the greatest demonstrators in the world of trance mediumship. It is many years since I first made her acquaintance, and my husband always regarded her as one of the truest sensitives he had ever met and she has maintained this fine spirit through all her work. She has watched her gift, cared for it and ministered with it in the most real sense, until her name is known throughout the wide world as one of those who have truly guarded the sacred flame of mediumship. Apart from the scientific aspect, we at the College believe these gifts have a still wider mission, to give comfort and uplift to the heart of man, to help him through some of his troubles and to give illumination on some aspects of life that may otherwise be hidden.

We are delighted, Mrs. Leonard, to have you with us to-night and we do feel that your work which is going on to-day is just as powerful as ever and exercising a profound influence upon

many. May the other work you have taken upon your shoulders, of writing about your gift, of expressing what you feel about it and what you have heard from others concerning its influence upon them, bear fruit as it goes forth among men.

At other tables as our guests we have our own College sensitives. Many of them have ministered to you, broken the bread of life to you, revealed to you new views of life that you had not dreamed of before.

At my side is a representative of our Senior Service, Admiral Taylor. He has something to say to us perhaps, out of some experience of his own. On my left hand is Sir George MacMunn, a soldier distinguished in many ways by his work in India. One of his most interesting books, *Religious Life and Hidden Cults of India* gives a wonderfully clear background to that subject which we are led to study in connection with our own work.

And here we have a representative of the Bar, our friend Mr. Justice Atkinson, who has so kindly come amongst us again ; and Denis Conan Doyle, who, for his own sake as well as for the sake of his great father, we welcome here to-night. We wish that Lady Doyle had been able to accompany him. On three occasions 1926, 1927 and 1928, Sir Arthur Conan Doyle, while he was President of the College presided at this gathering, and I remember the last time he spoke he said : " We have had on occasions as our guests, journalists, authors, medical men and others." Since then, under Mrs. De Crespigny, our late Hon. Principal, whose memory we revere, we have had scientific men at this board. So that you who are here to-night as our guests follow in the steps of many distinguished persons who have been with us, for in this work of psychic investigation, we gather people from all ranks of life. There are no creeds and no politics in this subject. It comes to each in his need and is made use of as required. The College has for sixteen years kept an open door for such investigation. Since its establishment ten thousand people and more must have passed through its portals, many finding what they came to look for, some perhaps meeting disappointment but finding help elsewhere. But to one and all its Council and officials have given the most loyal service, giving it out of sincere hearts, seeking to keep the best and truest side of a

very difficult subject to the forefront. There could not be a more difficult, a more delicate subject to work upon—a subject that deals with man's consciousness and relates to various hidden states of being. There are all sorts of pitfalls in it for the unwary and therefore we need true and loyal and sound workers and sensitives amongst us, and for such the College has ever sought. Under Mr. Cox, our new Hon. Principal, we are looking for a new lease of life. He has taken on this work most loyally from the hands of older workers who had to let it go, and he is being supported by his Council and staff in the most efficient way.

I would like to mention our debt to our friend Mrs. Hankey. She is the friend of all, who as secretary has given such loyal and efficient and charming work, one upon whom all can count to do her utmost for any need that arises in the College.

I hope that you who are our guests to-night will feel that the British College is a living concern, that we have not asked you to the Annual Dinner of a Society which is not going ahead and performing the work which it has set out to do. We have a beautiful house at Queen's Gate for our work, and we invite any of you to come and see us at any time. There have been some little difficulties about this house because of the loss of our Hon. Principal, but two good new friends have come along and have volunteered their help on the business side. We have an excellent membership and good financial help, though we can always do with more. We lost a very generous friend in Sir Arthur Conan Doyle, but others give freely and we have no reason for complaint.

Amongst our guests to-night we have Miss Estelle Stead. Miss Stead and her distinguished father before her ran such a Society as this, from the point of view of pure comfort for human souls, long before the College was started. This continued for many years under that great motto: "The Union of all who Love in the Service of all who suffer." Miss Stead has closed her doors lately for she felt that other societies were now covering the ground, but she has left us that message for our inspiration.

May you all feel happy here in our company to-night. And now I am going to ask Admiral Taylor to reply to the toast of Our Guests.

VICE-ADMIRAL E. A. TAYLOR, M.P.

Madame Chairman, Ladies and Gentlemen: It is with great diffidence that I rise to respond to the toast of the guests here to-night. To begin with, it was not until I, like the remainder of the guests, arrived in this room and took my place at this table that I knew I was to be called upon to reply to the toast of The Guests. So that I have a bone to pick with somebody over that. I am—I was going to say “unfortunately”—a Member of Parliament. Now I understand there are supposed to be some advantages in being a Member of Parliament. I *understand* that, I said. I don't know what they are. But at any rate one of the disadvantages is this: that every Member of Parliament is supposed to be ready at any moment of the day or night to stand upon his feet and talk upon any and every subject, with sense, with a certain amount of humour, and to be interesting. Whether he talks on the subject he is supposed to talk on or not is quite another matter.

Well, now I do feel it a very great honour to be here as the guest of the British College of Psychic Science, because psychic science is a subject in which every man and woman should be intensely interested. Because of all things that matter, what is going to happen when we leave this sphere in which we are to-day is a subject of the greatest outstanding importance to us all. And, therefore, personally I speak for myself as one of the guests and I think that I also speak for all the other guests when I say how delighted we are and how grateful we are to be guests here to-night, so that we may come in contact with those who are making this question of a future existence a matter of scientific study, and by doing so may assist us and assist the world in general to have a fuller appreciation and realisation of the truth and the outstanding importance which that subject has to every human being in the world.

Now I know very very little about this subject, but like most, if not all, of the other guests here to-night I do take the very greatest interest in it, because I am a great believer in the power of the mind, a subject which is almost entirely neglected in the education of the youth of this country. But the immense potential power which is present in every one of us in our mind and the education and utilisation of that

power and the strength of that power is almost entirely neglected. I think that the College of Psychic Science is very intimately connected with the question of the power of the mind, and I hope the day is not far distant when that power will be more fully realised and utilised, and that it will be a part of education to educate the power of the mind, and the direction of the mind, and the forces which are acting upon the mind, that people may realise that the external forces which are acting upon us are very powerful and very potent for good or ill. Here again is where I am so glad to be a guest with those who are devoting their time to a scientific study of this matter.

Now if I do not bore you, I would like to give you an account of a little experience which I had on one occasion. I went down to a town in this country to lecture. When I say lecture, I was going to talk on a subject which was very near my heart ; that was His Majesty's Navy ; and I thought I knew something about my subject. At any rate it was one which it was no trouble to me to speak about, and therefore the lecture itself did not impose any strain on my mind or mental activities. I was not in any way upset by it ; I was not bothered or puzzled or tired or anything else. I gave my lecture and went back somewhere about half-past ten to a house where I was being put up for the night. Quite a modern house, built probably about 70 or 80 years. I had never been in it before, and I may say, for the benefit of those who do not know, that I had my usual evening draught of—water ! Then I went to bed. As a rule I have no trouble in going to sleep. I generally go to bed and am asleep in a minute or two. But on that particular night, I could not go to sleep. I did not understand why, but I just could not go to sleep, and presently I heard a double knock, I thought that the wood was cracking in the mantelpiece or somewhere, and I did not think anything about it. Time went on, and I still could not go to sleep ; then I heard another double knock and I thought " That's all right, but it is taking a long time for that old wood to get back again." A little time passed and, right alongside my head there came a knock. I looked round quickly and saw nothing and I thought it was rather odd. However, I still tried to go to sleep, and failed. The next thing that happened was, as I lay there awake, that

something touched my solar plexus, so suddenly that I nearly hit the ceiling of the room, the most unpleasant experience I have had in my life. I can't account for it, but that is what happened. I did not like it ; but I was still determined to go to sleep, and ultimately I did, and then I had a dream. I was in a room with three sides to it, with a great many people ; on the open side and passing before me in a panorama was very beautiful scenery, with people and animals and so on ; and I called to the people who were there in the room with me : " Come and look at this beautiful scene ! " And then two men, carrying between them a rug such you have in front of a door, rushed at me and tried to put it over my head, as I thought to do me an injury ; so I, of course, fought like mad with these two fellows, and in my fight—what usually happens—I woke up ; and it is no exaggeration to say that my head felt exactly as if somebody had hit it with a brick. It was distinctly painful. I am not a brave man, and I was not in the least frightened ; but it was very unpleasant. The atmosphere—well, we can sense atmosphere—was very objectionable, extremely objectionable, and I thought I had had about enough of it, so I said, " Well, no more of this ; there is obviously something in this room wishes to get rid of me, and I am not going. I am not going to be turned out." So I shut myself up as best I could against any outside spiritual influence on me and lay there, very uncomfortable and very bored, until I got tired of it and thought, " Well, I must do something, because I am not going to be turned out of this room, I am going to remain here." So I said, " All right, I will make the sign of the Cross," and I sat up in bed and I made the sign of the Cross right down and across my bed, and almost instantaneously the whole atmosphere cleared as if every door and window in the place had been opened and the fresh air of heaven had come in, and I went straight off to sleep, and that is the end of my story. But it was a very unpleasant experience.

Now I went to that house last week and I tried closely to cross-question the owner without his knowing it as to what could have occasioned it, but I did not gather much information.

Now, ladies and gentlemen, I would, on behalf of the guests, like to thank you very much indeed for your kind hospitality

to-night. I think Mrs. Leonard, from the very eulogistic remarks which were made about her by our chairman to-night, should really respond for herself. Women are not only claiming to be the equals of men, but in some instances, and certainly in this instance, woman has far surpassed any man in this room, and I am sure those of us who are interested in this great work and this great science owe a deep debt of gratitude to Mrs. Leonard for what she has done, and what I am sure she will continue to do in the future.

For the other guests, I can only say how much we appreciate the hospitality which we have received. The Silent Service will now sit down, and the greater Sister Service, which is more voluble, which has a greater flow and freedom of speech, whose vocal cords go ahead of the brain-box which is inside, whose words flow out, will now take my place and will really respond to this Toast and give it that deep thought and consideration which is its due.

MRS. HEWAT MCKENZIE.

We are sorry Admiral Taylor was not able to gain any light upon his psychic experience. I should like to send one of our sensitives to that house.

Mrs. Leonard was invited to speak, but she said she did not mind wearing a label, or carrying a sandwich board, but she was not going to speak ; so unless she has changed her mind, I cannot press her.

We must let her off this time.

I have great pleasure in calling on General Sir George MacMunn, who has been introduced already, by Admiral Taylor.

LT.-GENERAL SIR GEORGE MACMUNN, K.C.B., K.C.S.I.

Madame Chairman, Ladies and Gentlemen : It is with great diffidence also that I get up, after Admiral Taylor, to try to take up the thread which he has put forth so clearly. Like him I feel it is a very very great privilege to be asked to dine with you to-night. I have been a little bit better treated than he was, as your Mr. Cox, an old friend of mine, warned me a few days ago that you expected me to speak for a short time, and, as I have often given him orders in the past, I now take my orders from him. He said : " You have been in India ;

you no doubt have many experiences of the occult." Of course, I have not. But I have been a great many years in the East, and, like the last speaker, imbued with the fact that from our birth to our death, from our daily uprising to our down-sitting, we are in the midst of psychic influence of an unseen world which is very often doing a great deal to help us in our troubles. I have always been, I am glad to say, very aware of this, however unworthy one is very often of the help one gets, and I look upon yourselves as a user of electricity perhaps does upon the great brains that have studied and run the electricity of the world. You do the work for us. We perhaps benefit. The uplifting of the hands and the study is yours, and I feel very ill-qualified to say much about it. But, feeling like that, I have always watched and tried to understand the things that are around one in the mystic East, for there is no doubt that in the East a certain proportion—a very small proportion of the whole, of course—are very deeply versed in psychic matters, and have studied very deeply the power of mind over matter. The common world goes on with its daily crafts and knows nothing ; but, at the same time, right through the East there is an automatic sense of the Unknown and the Unseen and the World to Come, which the ordinary working person in the West does not possess. When you turn to Islam, when you see the humblest Mohammedan saying his prayers five times a day, it may be routine, it may be perfunctory, he may repeat his prayers by rote, but he does it. He does not fail to do it. There is some strange unseen discipline that makes him do it. In Hinduism you see these tens of thousands of pilgrims, men, women and children, old and young, the man and wife, the mother, the child, travelling miles and miles off in the snow, to visit some shrine in the hope of getting into touch with the Invisible and with the Almighty powers of the world: if you take the trouble to know a little about it, it is most remarkable in every sort of way. For those who do not happen to know about it, a few words about that extraordinary, that wonderful doctrine of the Indian philosophers, the doctrine of Karma, may interest you.

I daresay you saw a few weeks ago in the papers about an Indian girl at Delhi, aged nine, who announced to her parents that she was conscious of having within her the soul of a woman

who had been married to a merchant in Meerut, a hundred or so miles away, and she gave the name of the woman, and the woman's husband ; she described the house, and the parents who were educated people took the trouble to enquire ; the man was alive and the house was the same and everything ; the man came up to Delhi and admitted that obviously this child was the host, as it were, of the spirit of his departed wife. That caused a certain amount of interest in this country. We are told that certain scientific Societies in India are investigating it, and if you take the *Morning Post* you will notice a large correspondence has been going on on this subject of re-incarnation, which I am sure interests you very much. I am told that certain writers have said also that to some extent the theory of re-incarnation is not necessarily incompatible with Christian teaching. That I do not pretend to know about, but I do know that this theory of Karma which is "As a man sows so shall he reap," is that the human soul is marching on through the ages, serving in different bodies, and always endeavouring to go up and up until it is absorbed in the Infinite, "As a man sows so shall he reap." The man who does well in this life in the next incarnation is rather higher up in the State. The Hindu philosophy attributes the various states of birth to Caste. The high caste man is the attainment of a soul well up on the way to absorption ; but that ladder, that pole is a very slippery one and it is very easy to slip back. In the next incarnation down he goes, ever so far ; he might even go down to a dog. And this theory of Karma, and this theory of Caste, which has a place for every man and every man in his place, and "As man sows so shall he reap," is a philosophy which, whatever its merits and its truth, is a more logical explanation of all the things of this world, all the un-level of happiness and prosperity in our daily life, than any other theory has succeeded in explaining. It also accounts to some extent for the callousness, to our Western minds, which the Hindu has for many of the sorrows and troubles of life. To do too much for an outcast soul or for a body in misery is to interfere with the trial and probation of that soul, which may by its submission in going through some terrible trouble or illness be succeeding in climbing another rung up towards the Infinite.

One saw the same thing in a small way with the old Dutch farmers in South Africa, who would not join with their English neighbours to stop a plague of locusts, because it would interfere with the (sending of the) Will of the Almighty.

Now that is a very great subject, of which I am not at all cognisant, but if any of you do not know the theory of Karma, the Hindu doctrine of re-incarnation is a very fascinating one to study.

Now to come to a nearer subject, it might interest you if I told you of two small happenings, one which happened to a great friend of mine and one to myself, small manifestations of the unseen which are so common but which always puzzle us and of which no one has yet a working theory.

A friend of mine was staying with a brother cavalry officer in Delhi. The Cantonment had been burnt down and had lain unoccupied for forty years, and then in the '90's an Indian Cavalry Regiment was stationed there, because the country was disturbed. My friend was staying with a certain Captain Norman and they had been out that afternoon to a little informal pig-sticking, and had come back rather tired and sleepy. They had dinner and then my friend went to bed. He could not go to sleep because apparently Captain Norman in his capacity of Station Staff-Officer seemed to be busy; there were Orderlies coming and going, the clank of sabres and spurs, and then the unrolling of maps, the rattle of tracing paper maps and the thump of the wooden rollers. So my friend did not get to sleep for a long time, and at breakfast when Captain Norman asked him how he had slept, he said: "You and your beastly Orderlies made such a row with your maps, I could not sleep." Captain Norman said: "I don't know what you mean. I went to bed at once and was asleep in five minutes." My friend again repeated what he had heard. "Well," said Norman, "that is a very extraordinary thing. When the old Cantonment was burnt, this bungalow alone was hardly touched, and, eventually it was the Headquarters office of the Forces besieging Delhi. My father was one of the officers of that staff. I have never heard the thing myself, but it is an extraordinarily true experience, to hear the coming and going of Orderlies and the rattle of maps on the scene where it happened forty years before."

There is one more little story. This happened to myself.

I had come down from a mountain station to a place called Dera Ismail Khan, and for a week we were playing at polo, tennis, cricket and everything else, and I and several others were all quartered amongst the various officers. I was sharing a room with another subaltern in a very big old-fashioned bungalow, with a great big compound, part under cultivation, part garden, and in the garden there was the tomb of an old fakir at which on Fridays somebody generally lit a lamp. We dined at the Cavalry Mess, came home soon after midnight and both went to bed. Some time of the night I woke up and called out: "Someone in the room." We were on the frontier there and thieves and robbers were about. We jumped up and lit the lantern. All quiet. We tried to go to sleep again. Some time later my companion shouted out: "Someone in the room," and again we jumped up, and as we struck the light, a note of a guitar struck quite clearly. Then he said: "Somebody breathed on me; somebody leant over me." We searched the place. Not a sign. So we left the lamp alight and went back to sleep, and slept until the morning, when about six o'clock the Orderly came in. We said to him: "Is this house haunted?" "Oh," he said, "of course it is. It is the old fakir. Did you hear his guitar?" And that was all. One of those strange little things that happen in the East.

Well, having made these few rather scattered remarks about reincarnation I can now only join with the Admiral in saying how much we appreciate your hospitality, how much we admire the work which your Society is doing, and in thanking you on behalf of all the other guests for your kindness in drinking our health and in asking us to come here.

MRS. HEWAT MCKENZIE.

We are most grateful to Admiral Taylor and General McMunn for giving us their confidence on these matters. It is not everyone who will speak freely of their experiences. It is really part of our work, to hear from all sorts of people in all parts of the world such stories as these, and to be asked as to their meaning. Sometimes we can help and sometimes we cannot.

Now, Mr. Justice Atkinson is going to move the toast of the College. Just before he does so, I would like to mention that we are very sorry that Professor Fraser Harris, of our Research Committee, is not able to be with us to-night because of a personal bereavement; we also regret that Mr. Stanley De Brath, the Editor of the *Journal of Psychic Science* which has been going now for nearly fourteen years, and of which he has been the Editor for ten, cannot be with us. You know he has resigned and we are looking out for a new Editor, so if any of you have any bright ideas, let us know. I am sure you would like me to send Mr. De Brath a message from this gathering to let him know how we miss him and how we have appreciated his work and hope he will still keep in touch with us. We had also hoped to have Mrs. St. Clair Stobart with us, but she is busy on a great campaign, trying to get the Church of England to come in with us; this week she is in Dorsetshire, carrying out part of that campaign.

Mr. W. S. Hendry, I am sorry to say, who helps with our healing work cannot be with us. Shaw Desmond is somewhere in Hornsey addressing a large gathering on this subject, and there are many others whom we miss.

Now I have great pleasure in calling on Mr. Justice Atkinson to move the toast of the College. I am reminded that some years ago Professor McBride said we wanted a legal man who could advise us and give us some tone, I suppose, and to-night have the pleasure of a great legal adviser here amongst us.

Toast : THE COLLEGE

MR. JUSTICE ATKINSON.

Now, Ladies and Gentlemen, in a few moments I shall be asking you to drink to the health of our College. I do not suppose that either of the Services will agree with me, but this is the Toast of the evening. Believe me, the College is of far greater importance than its guests. There are many things I suppose, which can contribute to the health of a College, but there is nothing and nobody can contribute as much as its Principal, and I think that this is the first opportunity that we have had at a Banquet of telling Mr. Cox how lucky we deem ourselves in having him as our Principal and how grateful we are to him for accepting that office. With such a

name, he ought to have no difficulty in steering us a good course !

And, in gaining him, we have not lost Mrs. Hewat McKenzie, because we retain her as President, and that means she will continue to do every conceivable thing she can in the interests of the College.

Now I see from our magazine that the College is raising an Endowment Fund. Well, I daresay the doctors won't agree about this, but I think there is nothing as good for the health as a good bank balance, and every member of the College who wishes it well, will, I hope, help that Fund by subscribing to it.

Now I am going to ask you to drink this important health, and we are going to have the advantage of a reply from somebody with a great name connected with the science we love, and from our new Principal of whom we are so proud.

Ladies and Gentlemen, I give you the health of the College.

MRS. HEWAT MCKENZIE.

I am going to ask our Vice-President, Mr. Denis Conan Doyle to reply. We are very glad to welcome youth amongst us and especially youth with such activity and interest in our subject as he has shown. We are all aware of his activity of the last few years in this subject—not his only activity, for he is interested in many walks of life ; but he has made himself spokesman for us, in the press, on the platform, and by means of a large correspondence with people throughout the world ; and I hope he will be given strength and interest to continue that work amongst us.

MR. DENIS CONAN DOYLE.

Madame Chairman, Ladies and Gentlemen : Judging from what one sees and hears on this occasion, the fact that we, or the majority of those present, are spiritualists, and therefore presumably interested in matters spiritual, does not prevent us apparently from extracting a large measure of enjoyment of an excellent dinner and pleasant company. That is entirely as it should be, in my opinion. I think that it is essential to strike the balance between the spiritual and the material so long as we have to exist in this temporal world. As Professor Lombroso, the famous Italian alienist and criminologist, has said : " Spiritualists are conspicuous for their normality and

sanity." The reason for that fact is not far to seek. We are at once the possessors of the sanest and most comforting knowledge which this world has to offer. That balance between the material and the spiritual, which is so important to us, is also important in connecting us in a sense to those who precede us to that next sphere of existence, and although those who have preceded us are in a position to enlighten us spiritually to a greater extent than they were when with us in the flesh, they nevertheless lose no opportunity as loving friends and relatives to give us information which can be of practical use to us in our daily life on earth.

It is now nearly six years since my dear father passed on. During those six years I, in common with all the other members of my family, have received invaluable help and advice from him, on all matters of major importance in every aspect of our lives, business matters, personal, private, it does not matter what it is ; anything that has affected our interest and welfare has received the same sympathetic and loving concern from him as he invariably displayed towards us when he was alive. Apart from most interesting advice on spiritual matters, he has given us very much practical help and advice from the other side.

I would like to give you one very short instance of his advice to me on such a mundane matter as the purchase of a racing motor-car. I was very anxious to acquire a certain very powerful type of German machine, of which there is very little choice in this country. The choice was narrowed down to two vehicles, a red one and a blue one. The blue one was snapped up by someone else, and only the red one remained. It was a great bargain, going very cheap, in first-class condition and in every way it fulfilled my every requirement. I was just about to complete the purchase when I received a message from my father not to buy it. "But," he said, "go for the blue car. That is the one for you." I thought that there must have been some mistake, because the blue car had been disposed of, and the red car was, so far as I was aware, eminently suited to my choice. I asked him point blank what was the trouble. I thought he must have made a mistake. He replied : "There is an unsuspected crack on the left-hand side of the cylinder block of the red car. Not even the owners know it.

But don't touch that car. Go for the blue one." So I took his advice. I went after the blue car. My agents reported total failure. The owner was delighted with it and refused to part with it for any money. I reported this to my father and he said: "Don't work through agents. Ring up the owner to-night yourself. Go and see him face to face and you will find that through unexpected circumstances in his life he will sell you the car. But he will not let you have it for three days."

I telephoned the man that night, and made an appointment; I saw him: I said: "Mr. So-and-So, I would like to buy your car, but I understand from my agents that it is not for sale at any price." He replied: "It was not for sale until to-day, but to-day I have received notice that I have to leave for America within the week. I shall be gone an indefinite time, and therefore I am bound to sell the car. I will sell it to you at your price, but I cannot let you have it for three days." Precisely as my father told me.

About three weeks later I met the agent who had been working on my behalf in connection with the red car. He said: "You remember that red car you were after. A good thing you didn't take it. The man who bought it instead of you discovered a crack on the left-hand side of the cylinder block, and it is no use to him."

Now that is a very simple instance of helpful advice from the other side. One could not wish anything of a more material nature, and it certainly saved me a great deal of trouble. The car I have bought suits me, whereas the other one let down its new owner within three weeks.

Now my father was, I believe, the first President of the British College of Psychic Science, and my Vice-Presidency of that Institution is a source of very great personal gratification and pride to me. It is, I may say, my only connection with the organized Spiritualistic movement. I know full well my father's very real interest in College welfare and success, and therefore any small contribution that I can ever make towards that success would, I know, gratify him as much as it would me. I think it is very true to say that the British College of Psychic Science represents all that is best in the Spiritualist Movement, and to be associated with that institution means that one is in collaboration with those who have the very highest interests

of the cause at heart, and know how to put those interests into practical form.

Just as genuine and reputable mediums, such as those to be found within the College, are invaluable members of the community, so an institution such as the British College of Psychic Science, whose function it is to present, in readily acceptable and intelligible form to the public, demonstrable proof of survival after death, must command the interest and sympathy of every intelligent man and woman. There is no doubt that the use of the College in the world is growing every day, commensurately with increasing interest in this subject, which does increase every day. Interest in the subject of life-after-death, and the possibility of communication between this world and the next, extends to every community and class in every country in the world. I can speak authoritatively on that subject because I was greatly privileged to accompany my father on his highly successful lecture-tours to various parts of the world. I have myself seen the universal interest which is displayed by every class of individual of every creed, colour and nationality, in this vital issue in which we are all so interested. I think that the British College of Psychic Science is one of the finest indictments of the misapplication of those archaic laws under which we are still penalised—the Witchcraft Act of 1785 and the Vagrancy Act of 1824. Surely their application to honest, God-fearing citizens of the modern world is the most farcical anachronism in judicature. The application of those laws in Biblical times would undoubtedly have condemned every prophet and apostle of whom we read in Holy Writ.

In conclusion, I think the most practical, and at the same time most loyal tribute which I can pay to the College is that its success and prosperity is not assessed in pounds sterling, but in the broken hearts that are healed and the mourners' tears that are dried within its walls, and I should like to express my profound personal confidence that, under the very able leadership of Mr. Cox, with the harmonious co-operation of Mrs. Hankey and the whole personnel of the College, it will in the coming year go from strength to strength.

I am sure that my dear father is with us to-night, though unseen, and my mother has asked me to express to you all her

very great regret at being unable to be present. I may say that during the whole of the long and painful illness from which she is now recovering, her own great courage and determination have been greatly helped by the knowledge of my dear father's presence and help all the time.

On behalf of the College, and as a humble member of it, I would like to express my gratification in seeing you all here this evening, and I hope we shall see the same faces and others as well next year. I am sure the splendid influence, and splendid work accomplished by the College will have become even greater and more comprehensive before we all meet here again next year.

MRS. HEWAT MCKENZIE.

We have to thank Mr. Denis Doyle for giving us that instance of guidance and guardianship which he feels is extended to him and his family ; and they may be sure it is the one they love who is extending that guardianship.

I will ask him to convey to Lady Doyle our great sympathy with her and our hope that she will be with us next year.

Now I am going to ask our friend Mr. Cox, who has been given so hearty a welcome to say a few words to us about the College. He is now at the helm, and knows more about the workings than I do, and he may have something particular to tell us to-night.

MR. S. O. COX.

Madame Chairman, Ladies and Gentlemen : I am sorry, I feel there has been a malign influence at work to-night because you yourself, Madame Chairman, have stolen some of my thunder, and I am afraid this will have to be a subject of investigation at the College during the coming week.

About four months ago I received word that the first Principal of the College, Mr. Hewat McKenzie, wished to speak to me ; so I quickly gave him the opportunity he sought. Directly controlling the medium I consulted, we spoke together of many persons and things, much as we should have done had he been present in the physical body. Then we discussed College affairs, and he gave me some very valuable advice. On the same occasion I received a message from our first President, Sir Arthur Conan Doyle, part of which I passed on to Mr.

Denis Conan Doyle. A few weeks later, while talking to one of our mediums she told me that she sensed the presence of Professor William James. Now Mr. McKenzie always considered Professor James as President of the College in Spirit-life. Thus, within a few weeks I received intimation that the Spirit-President, the first President and the first Principal, were still taking a great interest in the College and its work. I felt that these gentlemen had their eye upon me, and that I should have to walk very warily. Now I tell you this because it places you in a most happy position. If things go well with the College—and they are going very well—you will be able to say: "How fortunate it is that our spirit-friends still continue to show an interest in us," and if they do not go quite so well you will be able to say: "What a pity it is that our Principal is not more open to spirit-guidance." So you will have it both ways. Now, I am fully conscious of the help we get from the spirit-world, but that does not mean to say that we can sit down with folded arms and wait for blessings to shower upon us. We have got to do something ourselves. If we don't, we shall not only not receive any help, but we shall not deserve it.

Now on such an occasion as this you will expect me to tell you something of the College work. I could give you some very impressive figures regarding the work that is carried on there, but figures, as I think Mr. Denis Conan Doyle, our Vice-President, pointed out, do not always show the true value of the work done. But there is one point to which I should like to draw your attention, and that is the advantages of membership. Leaving out of account entirely the advantage that members receive in making private appointments at the College, there are, during this present summer term, 57 groups and classes available to members at a fee smaller than that paid by non-members, and there are 42 groups, classes, discussions and lectures which are entirely free. Where else could you obtain such facilities? Now I am sure you will agree that the work of the College is world-wide. It would interest you if you could only dip into our post-bag in the morning. For example, here is a letter from a gentleman in the United States who asks for advice regarding his wife's mediumship. Then there is one from a gentleman in Canada

who encloses an automatic script with a request that we will decide whether it is written in Oriental characters or not. Then I have one from a remote village of India and the writer asks why it is that when a friend places his hand upon the traveller of a planchette it will move, but it remains stationary when his own hand is placed thereon. Then recently I received a letter from Australia, a very interesting letter. The writer asks for our opinion regarding an electrical contrivance which he has seen clairvoyantly, and which he explains in great detail. He wants to know if it would be of any interest in spirit-communication. And so I could go on. Each has been answered according to his needs. About three months ago I received a letter from a valued member in the Argentine, and he wished a place reserved for him at this dinner, and behold he is present amongst us to-night to take his place on this happy occasion.

Now, during the course of a year some forty outside mediums are tested. A very small percentage of these are considered worthy of introduction to our members, but all of them are given advice and help regarding their mediumship; in one case a group was formed to develop the mediumship; in many cases help of a more material nature was given. Then we have many enquirers coming to the College, sick either in body or mind. In some cases we discover that the enquirer possesses a pocket inadequate to the occasion. If we consider the case deserving, the fee is either reduced or entirely relaxed. We have been told on one or two occasions that this is not good business. But I think you will agree that it is good Spiritualism. We have been able to continue this good work through the generosity of the few members who have heard about it, and I should like to thank, on this occasion, those members for that generosity.

Members of the College, for the purpose of proving survival, have a right to expect the very best sensitives to be placed at their disposal. The College sensitives—and I include, of course, our healers—are in my opinion the finest in the world. We cannot expect the best work from mediums unless they are happy in their work and unless they do not overwork. We see to it that they do not overwork, and we do our best to see that they are happy in their work. I am

personally very proud to be associated with our sensitives, and I believe that they are proud to be associated with the College.

We have here to-night many of these sensitives—Mrs. Hester Dowden is here, I am happy to say. Her work is of world-wide fame and the books she has written on the subject form an important contribution to psychic literature. I know we are all happy to see Mrs. Mason here once more restored to health. Those of you who have been privileged to sit with her since her return will agree with me when I say that her work is, if possible, even more convincing than before. We have Mrs. Fairclough here. Her work has strengthened greatly during the last six months, and I find Mrs. Fairclough of great assistance to me, especially in the case of those who come to the College in the throes of despair. Miss Bacon we have amongst us; the excellence of her work is well known, and I might say personally I found several conversations I have had with her very stimulating.

We welcome here for the first time Mrs. Watson. Her work may not be known to many of you; she has only recently joined our staff. It is of a very interesting character, and those who have not already had an opportunity of testing it, I should strongly advise to do so. Then one other I am pleased to see here to-night, that is Mrs. Bertha Hirst. She also has been through a trying time, and you will join with me, I know, in wishing her a very speedy restoration to health.

Then, what am I to say for our friend Mr. Sharplin, who is almost the College itself? He it is who looks after our physical well-being. But those of you who have sat with him often will have found that Chang, who works with him, is a very wise counsellor and philosopher. Other valuable helpers, Miss Francis and Mrs. Vaughan, have not found it possible to be present.

Now we get very many enquiries at the College regarding the various forms of mediumship, especially voice-mediumship. I am in the happy position to-night to be able to tell you that within three weeks we shall have at the College from abroad a fully developed voice medium, and intimation will be received by our members in the course of the next few days.

Now it is little use the finest sensitives being provided for

you, or lecturers who are experts in their own particular subjects, unless you avail yourselves of their services. You do avail yourselves of the services of the sensitives, and I want to ask you to make a point of coming to as many of our lectures as possible during the coming term. There are many of them this term which are of outstanding interest and importance. Mrs. Hankey and I, working in the closest harmony, do all we can for the benefit of our members. Many of you think you know how valuable Mrs. Hankey is—but, of course, you don't, really. You have to work with her in as close association as I do to know her real worth. And I should like to take this opportunity of paying tribute to the unceasing efforts she displays on behalf of the College and its members. I want you to realise that you are always welcome at the College. We want you to come there; we place the whole resources of the College at your disposal, and if you and your friends will only visit us more often we offer you our help, our services and every courtesy. It is for you to claim them.

MRS. HEWAT MCKENZIE.

I am sure after this kind invitation that the College will have a great influx of visitors. Mr. Cox lives in the country, and in a most self-sacrificing way comes up and stays in town for several days a week in order that he may be at the disposal of the College Members, and we appreciate this.

Now Mr. Hannen Swaffer has very kindly honoured us with his presence to-night out of his very busy life, and I am going to ask him to move a toast of welcome to some visitors we have present from Overseas.

Toast: VISITORS FROM OVERSEAS

MR. HANNEN SWAFFER.

Madame Chairwoman, fellow-spiritualists: I have been particularly glad to-night to have been asked to move this toast because in a fortnight I shall start being a "visitor from overseas" myself. I am going back to America on the *Queen Mary* and at the other end of the voyage I shall receive there what I always do in New York—a wonderful reception from those great people who are spreading our knowledge in the United States.

Now to-night we have here a Russian, in the person of Mr. De Meck, a South African in the person of Mr. Lloyd—those two are to respond to this toast. But also there are visitors from all parts of the world, from all the Dominions, from Germany, from Norway, from all over the world.

Now I would like to tell you, since most of these countries are represented in some way or another, something of our Movement in the various countries of the world. In Russia, before the Revolution, there was a good deal of mediumship, but to-day it is banned entirely, psychical research can go on only in underground cellars, psychic journals are barred admission unless they are taken in by people with Diplomatic Passports. The reason is that anything which spreads knowledge of the reality of an after-life is said to detract from work on this plane. Now Princess Nina Mdivani who is sitting next to me asked me to mention her little part of Russia, Georgia. She tells me there is a great deal of psychic power there—that as Georgia is Anti-Bolshevik it would encourage, naturally, all that Bolshevism condemned. There is a great deal of psychic healing, and they call mediumship Vision.

Now a few years ago I addressed in Berlin a very big Psychic Research Meeting. I spoke of Northcliffe's Return. I am afraid they were more interested in Northcliffe, the one they knew during the War than the one who was speaking to them. But afterwards they gave me a big reception at the house of the Russian Ambassador. I met scores of Lutheran parsons who talked about Animism and took a very material view of psychic things. But there was a great deal of psychic research in Germany. To-day under Hitlerism it is barred entirely. In the whole of Central Europe only one daily newspaper, the *Neue Wiener Journal* gives our subject fair play. In Austria, Bavaria, Wurtemberg, the authorities forbid the practice of mediumship, clairvoyance is strictly forbidden, but palmistry is allowed. Now Hitler hates it, as he hates a good many things. Even the medium who prophesied to him his rise to power was afterwards killed by Nazi agents. In consequence of the pressure of Nazi-ism in Germany a medium called Marion came to London a year or so ago and gave a test at the Magicians' Club. There he was asked to go out of the room while a thimble was hidden, but when

the unfortunate magician returned he found a thimble in the pocket of every conjurer present—a thimble is there as part of their tricks.

In Jugoslavia they recently formed the first Psychic Research Society of a University, after sending a delegate to London.

I cannot tell you about Greece, because the news is too sensational even for one of my speeches. But in Italy, as is the case in Germany and Russia, Psychical Research is banned. There are two or three Societies, but if you have the slightest political leaning on the left they are stopped in case of what people might say in the dark !

Now in Spain the International Spiritualist Congress met two years ago at Barcelona. It was welcomed by the great Catalonian President, who was the idol of that part of Spain. A few weeks later there was some sort of revolution, and our host was clapped into jail, where he stopped until the Counter-Revolution a few weeks ago. We don't seem very popular in all kinds of places. In Spain there are many mediums, but there you must not criticise the Guide, and the mediums are so generally over on the left that they actually advertise lectures on Spiritualism, Socialism and Communism, lumping them all together.

In France, as many of you know, there is little or no mediumship as we know it. David Bedbrook gave, a few months ago, the first Public Clairvoyance. In Holland and Belgium there are several Psychic Research Societies and the Dutch have welcomed Estelle Stead, who we are glad to see here to-night, Estelle Roberts, and Vout Peters. Scandinavia is very progressive, but with few mediums. Iceland is almost entirely spiritualistic. It accepts our teaching naturally. No newspaper in Iceland would dare to attack Spiritualism. It is a naturally psychic country. In South America there are dozens of healers ; especially in Brazil, they heal hundreds of people a week ; they charge nothing, but, on the other hand in Mexico, John Myers, the psychic photographer, had, a month ago, two gunmen put on him by the Catholic Church. He ran across the border.

Now in the British Empire overseas it is more or less like it is in England. Meurig Morris received a great welcome in South Africa recently, although the Dutch Reformed Church

attacked her. India has two mediums only, in spite of all that they tell you ; both of them are spiritualists and they are always travelling in connection with the work.

Now that, in a few words, is the condition of Spiritualism overseas. I was careful to dig it up for you this afternoon.

Now in regard to our visitors, we welcome them to a country which we regard as the home of Spiritualism. It is true, as Denis Conan Doyle said, that we are still persecuted sometimes under a Witchcraft Act, and a Vagrancy Act, and it may interest Mr. Justice Atkinson, who may have to decide one of these cases one day, as to how the Witchcraft Act came into being. You know years ago there was a Scotchman who, like many others, including Harry Lauder, came south in search of a better job. This one was so successful that he became King of England. Well, they wanted to marry him, some of them, to a French Catholic ; others chose for him a Protestant called Anne of Denmark ; and Anne of Denmark won—or lost, according to how you look at it. He started to go over the North Sea to collect his bride, but the sea was very rough, and he was very seasick, and the voyage was cancelled. It was authoritatively and officially decided that the waves were made rough by witches, and so James I—that is the name of the King—wrote a pamphlet attacking witchcraft. The Witchcraft Act was passed—and although we have since had a King George V who, being a Sailor-King, could not be seasick if he tried, we still have to endure the iniquity of possible persecution.

Now, Visitors from Overseas, we welcome you, not only to a British College Dinner, but to English Spiritualism. I would like to tell you that there are in this country, unknown to many people in this room, thousands and thousands of home circles where, every Sunday night, the family sit with their own medium, talking to their dead, receiving comfort and instruction, paying no money, merely developing those psychic powers which are in the possession of everybody in this room in a potential form at least. I was convinced of Spiritualism in the Home Circle by Dennis Bradley, whose wife is here to-night—a man who, with his wife, developed their own direct voice circle. I am the possessor myself—although there are six others of course—of a Home Circle in which, after five

years, we get the direct voice, where we have had healing, where we have trance regularly, where we have spirit-photography, where we have all the powers almost that are ever talked of in psychic newspapers and books dealing with spiritualism. These powers are the potential possession of every group of people in this room. You need pay nothing, you need not suspect yourselves, you can develop your own psychic faculty. Now in my Home Circle we have had the leader of Indian Spiritualism, we have had one of the leaders of Spiritualism in Sweden, we have had people from France, from all over America, from all over the British Empire, and it is possible for you people yourselves to develop a Circle like that, so that you can learn at home, where it cannot be questioned, all you want to know of the greatest subject in the world.

I am particularly glad that visitors from Overseas are present, because I am one of those people who not only believe but who know that it is Spiritualism which, more than anything, is, in the end, destined to break down all that class and racial antagonism which are the real causes of war and of all the troubles of the world. We are not English, or Norwegian, or German ; we are just Spiritualists, and when Spiritualism, with its universal message, has broken down all the differences, then, and not till then, can the reign of peace come to earth.

I welcome you all in the name of the College and I am glad to be here to give you the toast of the Overseas Guests.

MR. DE MECK responded to the Toast.

Dear Madame President, Ladies and Gentlemen : As a stranger present for the first time at your delightful gathering, I would like to express how much we who are invited, appreciate the kind reception we have received to-night. From the very first moment I came in contact with the British College I found the real spirit of Spiritualism reigned there, the spirit of brotherhood and friendship. And in my long experience, over forty years, of Spiritualism all over the world, I have remarked one thing which leads me to a special thought ; it is that the Anglo-Saxon Spiritualists, and with the right spirit of Spiritualism in the broader sense, may be those who will restore harmony in the present world. We suffer acutely

—and I can say we suffer, because I have lived many years in different countries, so I know the countries of all the world—we suffer from sad disharmony, especially after the war, and this fact makes life become more and more difficult and more and more inharmonious. Now the Spiritualists, with their conviction of life after death and with their spirit of brotherhood, and, as I say, friendship, are those who I think can bring the world back to harmony.

Many years ago I had the privilege of knowing two remarkable ladies, very well-known, even historical now. One was the wife of the unfortunate Archduke Rudolf—Archduchess Stephen, and the other her sister, Princess Louise of Coburg. Both are well-known and both charming ladies, daughters of King Leopold of Belgium. One day in conversation with them, the Princess of Coburg was asked what was the thing which disturbed her most in life. She answered: "Disharmony."

I had a mother whom perhaps some of you know; she promoted to fame some celebrated musicians like Tschaikowsky, Debussy and others. She always required harmony in music and in life, and I have inherited the same particularly from her. I have sought for this harmony in the whole world, but have not found it very often. We live in a materialistic age and this materialism is due to the great scientific materialists of about 75 years ago, who denied the existence of psychicism and soul and spirit in man. We all know the celebrated saying of Foch—that the mind is only the production of the grey matter of the brain—and this meant that actually the great majority of men are materialistic. Of course being materialists they cannot live in real harmony, because they deny the soul and spirit of man. As this conviction spreads more and more, after so many years, the change is very great and is, I must say, the outcome of Spiritualism. The spread of Spiritualism is extraordinary, especially after the war, and this is the sign that Spiritualism will perhaps save the world from the dreadful catastrophe to which we are going slowly but surely, if the materialism which is prevailing now, especially in the white races, does not change into Spiritualism and into belief in higher spiritual laws. I won't speak of the phenomena to-night. I hope to have the pleasure of delivering lectures at the British College, then you will see what experience I have had in the

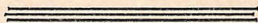
realm : but this I think is very important for us to know, that harmony must be restored and to this Spiritualists can contribute a great deal.

Now, ladies and gentlemen, as it is very late, I must stop my little speech and finish with the hope and conviction that every one of us Spiritualists has in his inner soul that celebrated saying of Goethe—"Light, more light."

Ladies and gentlemen, I raise my glass to the prosperity of the British College and the officials, our President, and Mr. Cox and all the rest, and all the members, and I invite you to join this toast, because we have a duty of thankfulness for the very kind reception we have received here to-night.

MRS. HEWAT MCKENZIE.

I should have liked to have asked Mr. Lloyd, who represents the Spiritualists' Union of South Africa to have spoken to us, but as it is late I am sure he will excuse us, but I hope he will take to South Africa, when he goes, our very hearty greetings.



CORRECTION

Mr. J. B. McIndoe is President of the Spiritualists' National Union and Hon. Secretary of the Glasgow Association of Spiritualists and not President of the latter Association as incorrectly stated in the April Number of PSYCHIC SCIENCE.

IDEAS HAVE BODILY EXISTENCE

BY M. LEON DE CHEVREUIL. *La Revue Spirite*, March, 1935.

TRANSLATED BY STANLEY DE BRATH

We have said that pure 'soul' can contain nothing but itself. It only exists by its participation in the psychic flow in which it took its birth. Thence it determines the attributes of a being—the triple power to feel, to will, and to act.

It can feel (sensation), it is dynamic (will), and creative (ideoplasticity). Contingencies awake its sensations, which it determines according to its own judgment, and it borrows the material for its objective representation from the mysterious Ether.

But these materialisations of ideas are not in the Spirit itself, they live round it. They come and go, as memories; for if they were to encumber the mirror of our internal sense, all at one time, we could not think consecutively; they return at our call, moving in a field of magnetic force obedient to our thought.

This is hardly a hypothesis. At the source of Life there can be nothing but a force—the "force X" of which M. Richet speaks, but which he refuses to examine, referring the solution of this formidable problem to a far-distant future.

Nevertheless, to admit the existence of an unknown force is not to define it, and since a hypothesis must necessarily precede an explanation of the facts, why not start on the probability of the hypothesis?

The facts at our disposal to-day would seem to suffice for the idea of a psychic factor at the base of organic forms. At the foot of the scale, living beings appear from darkness, and at its top there are intelligences which have entered more or less into the light. Such are the effects of the intelligent dynamism which seems to produce Life in Nature. It resembles a radiation which envelopes all, but which each only assimilates according to its own receptivity. Or, one may compare evolution to a genealogical tree which offers an opportunity at all stages, but of which the branches have unequal powers of assimilation.

Slowly and patiently regenerative evolution distributes consciousness to all stages, even to the lowest organisms, for

even the simple cell has it in some degree. Consciousness never descends to zero.

From this torrent of Life, which sends its waves throughout the world, we receive the possibility of being, of living, and of movement. The creative faculty is manifest in the construction of organs, and progress is displayed in their association, and finally in their adaptation to environment. All this is crystalised in the embryo which grows mechanically, by the repetition of what it has learned. The child constructs its body as the snail makes its shell.

The individual does not date from yesterday. The child born to-day seems to be formed from the meeting of small male and female cells, but that is only an appearance. Millions of years were needed before the foetus could repeat, in brief time, the form it has learnt from the mutations of ages. This long series of progress, which has not been arrested by successive destruction of organic forms of which we see only the materialised side, amounts to a manifestation of survival which ought to suffice.

Association comes first, organisation comes second; such are the modes of regenerative evolution. We live by our memories: whence comes the importance and the interest which there are for us, to help the discarnate to re-live their quite ordinary memories, memories which excite the ridicule of foolish men who think that such incidents, often grotesque enough, represent the mentality of the Beyond.

Metapsychists who would have a medium make semi-divine revelations to them, do not consider the troubled state which death may cause among materially minded men who have never really thought. We must take account of obscure consciousness, and of psychic elements that we do not know; perhaps even with rudimentary souls from the animal realm on their evolutionary path. It is for the observer to cut short incoherences, and not to favour such interventions nor to arrange his listening-post only for conversations with George Pelham, Raymond Lodge, Myers or Hodgson. It is the moral status or the sincerity of the experimenter which determines the value of the correspondences. Results change with those who observe them, because the aura of each person retains in its invisible bio-sphere a sum of personal ideas which re-echo in neighbouring spheres, whence come interferences which should

always be distrusted. The ideas reside round us, and not in us. What we call "the soul" is only a magnetic centre which accumulates and retains ideas in a field of force which varies with each person, and the sum of such ideas, which constitutes our personality, is susceptible of modification. That is progress. In course of time a man changes entirely, beyond recognition, but the child who becomes an academician is always the same individual. Certain critics who claim that this change of aspect involves the disappearance of our Ego, are therefore wrong. To suppose that our defects, and the manner of life make our individuality, is to confuse the person and the individual. Our defects may be made good, they are but the weed that stifles the plant and prevents its flowering. The individual is the nude Ego. Born in darkness, we march forward blindly. Life is a ladder which we must climb from the bottom upwards. Man creates himself. His field of action enlarges with the number and quality of the acquirements with which he surrounds himself; but he cannot detach himself entirely from them; a new idea replaces an earlier concept, but the consciousness of oneself cannot perish.

Those who pseudo-scientifically preach complete annihilation, seem very proud of their renunciation. These apostles pity the weakness, which, according to them, is but a sentiment of selfishness which causes us to exalt our petty personalities. We can admire their courage, but regret their blindness. They are unable to know themselves, and have not even that internal sense of the Ego which cannot be detached from its existence. Perhaps, too, they despise the Intuition, which is nevertheless a real sense, like the sense of smell.

It is easier to understand professors of anatomy, who teach that the brain generates thought, for in that case there is nothing to discuss; the Ego disappears along with all its ideal creations: but in that event, no memories at all could persist anywhere. Metapsychists cannot deny the persistence of memories, for in order to avoid attributing such memories to the defunct, they invent all manner of hypotheses to explain how clairvoyants pick up these memories from the environment, from objects, from houses and so forth. That would prove that memories derived from such sources can exist without the

brain, and then we must abandon classical teaching, for how can we take one part and leave out another ?

One may imagine that these are the imaginations of folly ; but they are much less so than it would have been for a physicist of the last century to have explained our present knowledge on the structure of the atom. Spiritualism is reproached that it gives no transcendental revelations : but apart from the fact that it is perfectly reasonable that we should have to discover all knowledge by our own efforts, such revelations would have been perfectly useless, as can easily be shown. Let us suppose that such a revelation had been made, say in 1850. At that time the triumph of materialism was definitive, and to speak of the soul was no longer permissible. Let us suppose that I alone knew the secrets of the atom from a spiritist revelation, and suppose that under the influence of exuberant zeal I had gone to interview the supreme scientist of the day—Professor Büchner—in some such words as these : “ Dr. Büchner, the atom which you think indestructible is quite different from what you imagine. The world, as you know, is ninety-three million miles from the sun ; well, your atom is furnished with a certain number of corpuscles which revolve round a central nucleus at very high speeds, and the distance which separates these electrons from the nucleus is comparable with the distance that separates our planet from its sun. What am I saying ? There is very much more, for eleven thousand globes like the earth would be required to make a girdle for the sun, and a hundred and fifty thousand to make a girdle of electrons.”

You follow me, I suppose ? We are in 1850 and Büchner would have heard that. Do you think I should have advanced science a single step ? I should not even have been listened to ; the police would have been called in and I should have been sent to an asylum for the insane. You would never have heard of the insane physicist who had spoken sixty years too soon.

The same fate would befall the man who to-day might reveal the secret of the soul.

He would doubtless say that the secret of the movements of thought which allow of correspondence between all living beings is a hundred times more marvellous than intra-atomic motion ; that everything is really Thought, and that con-

sequently there are no souls without body of one kind or another, nor bodies without souls: he would speak of the souls of organs, of animals, of star-fish, of sea-urchins, of plants, of metals and of stones. We know that the atom is a whole world—a thousandth part of a gram of hydrogen is a small thing, but it contains a thousand million atoms. But at what figure can we estimate the elements of thought, which have accumulated through the ages to make a human memory?

Of that we know nothing. We are like the primitive shepherds who knew no more of the sky than can be seen with the naked eye; we know nothing more of the soul than the effects we can perceive through the veil of Matter. To know the secret of the atom is to me very much, and I am astonished that M. Richet is not more moved by it, for he has written, "Fundamentally, that there should be more or less numerous negative electrons round the central nucleus, that their speed should be greater or less, that they should emit a greater or less number of ions when the atom disintegrates, these facts are of no import to the ideas of Peace and Justice nor to the hopes of happiness which should light up our inner life."

My personal experience rises up against these regrettable words. When I have been told of these marvels, my inner life has been illuminated and all my previous ideas have been upset. I can add that if the nineteenth century had known the constitution of the atom, the whole materialistic edifice would have crumbled, and perhaps we should never have seen the crisis of immorality which invades us to-day and poisons our present life. Perhaps we might have meditated on Newton's affirmation that every grain of salt in our salt-cellars re-acts on the salt-cellars in Sirius.

Is this more mad than to think that there is no thought on earth but can respond to another thought—to the call, not of a brain, but of a will? That would be the *processus* of memory and of all psychic correspondences.

The movement of atoms authorises all hypotheses. I am more crushed by the infinitely small than by the infinitely great. I cannot plumb that abyss without giddiness. That Science should have revealed such things demonstrates more than the power of human genius; it raises the soul and places the foundations of Peace and Justice which should enlighten

our inner life, on a more provable basis. I am more and more convinced that one day it will be admitted that ideas and sensations are incorporate in some more or less etheric vehicle, permitting their detachment from the body, and themselves to be perceptible by other consciousnesses provided with a sensorial, etheric, and exteriorisable receiving mechanism.

BOOK REVIEW.

AFTER LIFE.

The Diagnosis of a Physician, by William Wilson, M.D.

(Messrs. Rider, 5s. net.).

A most noticeable wave of interest in Psychic Science and cognate subjects has been manifest in recent years among medical men, and this release on their part from the materialistic view of medicine augurs well for the future. Pastors and physicians have the closest access to individuals at times when they need wise guidance, and the real doctor can be both to many sufferers, as Professor Jung of Zurich, has cogently pointed out.

Dr. Wilson has apparently sought and found his way, through personal exploration on many lines. Psychical Research, Theosophy, Music, Mysticism. He acknowledges his debt to the former, and that the results justify a belief in survival and even perhaps in immortality but he issues the usual grave warnings as to dealing with professional mediums, though he acclaims the services of the Home Circle. I cannot altogether agree with him in this, for I have known difficulties and delusions arise in many home groups, which might have been avoided if the experimenter had first found his way through trained and reliable mediumship.

That all matter is simply vibration and therefore immaterial, that in the lowest forms of life and upwards there is choice and selection, indicating an initial psychic impulse and survival in the animal kingdom as well as in man, that true memory is a soul quality, that dreams can, on occasions, reveal the soul, and that the soul can act apart from the body, are all facts we can agree upon with Dr. Wilson, but I notice that though he speaks of Ectoplasm and the swirling clouds which form spirit presences, he does not speak of an etheric body which must focus these emanations and which survives death. Mind must have a vehicle for action if it is dissociated from the brain and body.

Now, Dr. Wilson expresses himself "bored" with psychic evidence and feels that in the consciousness of unification with the whole, as testified to by the mystic, lies the way of realisation of Man's immortality, and particularly to him personally does great Music reveal this. I acknowledge this also, but it is through first meeting psychic facts that many of the greatest mystics have planted their feet firmly on reality.

The book is an honest account of a search for the soul from many angles, and we welcome it.—ED.

ADIOS

(The writer of the following lives in an old Tudor House. He states that it contains nothing outside his own knowledge, but that he had never previously felt impressed to write anything of this nature. One night, he felt compelled to go into his study, turn on the light and write in pencil at top speed with contractions, the whole time occupied being forty minutes. The resultant script was almost unreadable. It may be noted that the writing has a rhythmical quality, so often noticed in matter given in the inspirational way described by the author. Whatever its source we think it well worth presenting to our readers, and we invite comments from those interested.—*Editor*.)

The Queen's Majesty in her privy chamber.

Enters Sir Christopher Hatton.*

Enter. Sir Christopher. Welcome and well come, as say the Dons: for I am overtired, and weary with the stress of great affairs.

Your Highness spends yourself too far in toil: bearing all burdens for the public weal.

Christopher, 'tis my comfort in this world, that what I have may not be spent in vain.

Your Highness has all beauty, loveliness, and every grace to win your subjects' hearts.

All saving one. I cannot bear a son.

Your Highness rests unmarried. Everywhere men do debate the cause of these delays.

* *Hatton*, Sir Christopher. 1540-1591 . . . old family . . . claimed . . . Norman lineage. St. Mary Hall, Oxford, gentleman—commoner. Inner Temple. (Foller says "he rather took a bait than a meal" of legal study). Master of splendid masque, Inner Temple revels Xmas 1561 containing Ld. Robt. Dudley afterwards Ld. Leicester. Tall, handsome, and throughout life a very graceful dancer he attracted the attention of the queen. Displayed prowess in tourney before the queen at Westminster. Gentleman of Privy Chamber and Captain of Bodyguard as also many other offices. Relations with the queen very intimate—when he fell seriously ill she visited him daily. His letter to her in a very extravagant style. Malignant gossip said he was her paramour and the Queen of Scots . . . roundly taxes her . . . no substantial ground for supposing. . . . Annuity of £400 and Corfe Castle . . . lease of Ely place . . . fresh grants of land . . . Vice-Chamberlain queen's household with seat in Privy Council. Knighted 1578. Jealous of Sir Walter Raleigh and sent (queen) some foolish tokens and a reproachful letter . . . recognised mouthpiece of the queen in the . . . Commons. . . . Ld. Chancellor 1587 on which occasion Burghley rode on his right and Leicester on his left. K.G. 1588. At the festivities . . . divested himself of his gown . . . on a chair . . . "Lie thou there, Chancellor" . . . joined the dancers.

See also—Gloriana in Rewards and Fairies by Kipling.

Aye. Christopher, they do : I know it well : and have I used it too to mine own ends. Some think me cold, some wanton—is't not so ? Nay answer not : your answer's in your eye. Cold with this ruddy mop of curling hair ? Wanton when policy but hardly keeps my head upon my shoulders from the axe ? Fools, fools and sots. I e'en prefer the sots since for a fool there is no cure save death. So be you never fool, my Christopher.

Your Highness mazes me with tumbling words. I cannot comprehend your Grace's mind.

Nay, Christopher. And yet you're not a fool. In truth you cannot comprehend my mind. I much misdoubt me if in Christendom there lives one soul may comprehend my mind. For, look 'e, Christopher, hast ever thought on how a mind is born and how endowed ? My mother was a wanton—stay me not, we are alone, nor like to be o'erheard. My mother was a wanton and a fool : yet had she guile : guile of a narrow sort. My father was the best brain of his age, but indolent and gross he passed through lust to final stark satiety of all. My mother, something born, had qualities. Her courage to the last redeemed her sins. My father, even in his shameful age, was still the King, brooking no Chancellor. And I, that am the union of them both, partake of both their qualities and sins. The statecraft of my father shines in me : The lewd guile of my mother stains my fame. I cannot as I would : for everywhere the weight of sovranity bows down my life. I cannot be myself : if self I have after so hourly dressing of a part. In me is no one soul as others have, striving to gain one end by constant means ; but party souls in twin proximity, opposing each to each in ceaseless strife. For, hark 'e, Christopher, I tell you this—a thing I have not told to any man. No, not to Leicester, tho' I know tongues wag : nor yet to Burghley, wisest of my lords.

I cannot wed. Nor you, nor any man.

For God : perchance in vengeance for the sin of those that bore me, or perchance by chance—and who am I should read the mind of God—hath fashioned me a neuter like the bee—the worker bee on whom the hive depends, as doth this realm of England on myself.

For me, sweet Chris, can never be a home, husband and

children, passing on of life. I am a blasted flower, withered ere bloom : and I can leave no heir to follow me. This crown of England, whither shall it pass? I scheme and plot : and all for England's good—and England only urges me to wed. God's life ! the fools : the shallow pated fools : not to see through the smirk they call my smile : not to appraise my yearnings as they might.

Chris—you have shared my goings up and down, there's scarce a manor house in half this land I have not slept in—I that love a home. Oh, Chris : the weariness, the utter weariness, of all this counter-marching to and fro. Always to be received with pageantry, to have to speak, and think what best to say : starve amidst rich meats for some simple dish : ache to lie back for stiffness of my gown : yearn for my bed when I must needs sit late : suffer Mayors gently, I that hate a fool : crave but to scratch my neck to shift a fly. I faith it is not easy to be Queen : yet Queen am I, nor other would not be—in that my father's blood sustains me yet.

When but a child, I battled for my life, met guile with guile, and feigned stupidity. I am degree'd in Faculty of Arts, Master in sooth am I : so witness God !

Say, Christopher, hast thou not as a child fished with a float and watched it bob and rise ? So did I, long and weary years, with Spain. Risking my woman's honour, in that, Queen, I needs must seem my cousin's suit to bless, and greet my sweet coz Philip as my groom—till I could free me of the witless loon. Oh I got little credit from the play—God's truth I did behave unmaidenly. Yet my unmaidenliness kept him in check till England had grown one in heart, and strong, and could defy, and did defy his ends. Poor Philip ! I'd be sorry an I could. I think he truly loved me ; in his way. Indeed it was no noble part I played. And so with others. You know all the tales—as, faith, do I : or fancy that I do.

My life, my Chris, is not mine own to live. I am the leopard on the English crown—nor more, nor less, nor may be till I die.

So, Chris : we part—who never yet have met. In truth I find you fair as few be fair : a goodly man of body and of soul. As to your body, it hath pleased my eye, flattering a maid of what she might have won. As to your soul, rejoicing in it's

strength. It's strength, sweet Christopher, to overcome : accepting as a gentle knight and true the sentence of the gods, with stoic calm. Disdaining to embitter, for a dream, a life that holds so much of usefulness : both for myself, your lady as you say : and for this realm, our greatest trust from God. So, Christopher, I give you long adieu until our meeting in the halls of God, where marriage is not : only souls are one. And though we daily meet, and cross our ways, I charge you, by the faith I have in you, I charge you, by the faith you have in God, never again to ask of me my hand in earthly marriage, for that may not be.

Madam, you hold the right. We'll have it so. Yet somewhere, some day, I shall look to find full union with a spirit that is mine. Madam—good night.

Good night. And—kiss me, Chris. Good night. Good night.



A NOVEL BY MISS GERALDINE CUMMINS

Fires of Beltane (published by Michael Joseph, Ltd., 7/6 net), containing interesting Irish psychic experiences will be reviewed in our next issue.



DR. LINDSAY JOHNSON, M.A., M.D., F.R.C.S. (LONDON)

THE GREAT PROBLEM

Readers who appreciate the pains taken in the compilation of that useful book, *The Great Problem*, will be glad to look on the features of the writer and to know something of his singularly varied and brilliant career from particulars, which have been supplied to Messrs. Harper's of New York who are publishing an American edition of the book, and which the author, who has been for many years a member of the College, allows us to use.

Dr. George Lindsay Johnson, M.A., M.D., B.C. (Cantab.), F.R.C.S., London: Hon. Fellow of the Friedrich Wilhelm Academy of Scientific Research, Berlin, and Hon. F.R.S., Italy, is an Englishman whose professional work of later years took to South Africa. He was born near Manchester, in 1853, and is still very active in professional and literary pursuits. He was educated in England and then pursued his medical studies in Germany.

When a boy, his health was so delicate that he was sent to South Australia to recuperate on a ranch for a year. Returning to Europe to take up his studies he was in Germany on a holiday during the Franco-Prussian War, and being of an adventurous spirit, located himself in an observation post on the spire of Strasbourg Cathedral to watch the war operations, was seized as a spy and ordered to be shot. He escaped by his presence of mind and agility and by a series of fortunate incidents got safely back to London. At Cambridge he took degrees in Arts, Science, Medicine and Surgery, and later went to Gottingen and Tubingen Universities.

His special study is Optics, and on this he has done much original research work, working for the Elder Brethren of Trinity House in connection with Lighthouse illumination, and in finding the best kind of glasses to protect the eyes of the men who have to adjust the powerful lamps. During the world war he invented special Optical instruments for the Government and wrote a book on range finding for the Japanese Government, besides serving as a surgeon during two and a half years.

He is widely known in the photographic world in the con-

struction of lenses and on colour photography, and is just bringing out the fifth edition of his book on that important and extensive subject. In recognition of his work he was presented with the great gold medal at the St. Louis Exhibition and the bronze medal of the Royal Photographic Society of London. He is noted for his work on Ophthalmology, and has held many important hospital appointments as Ophthalmic surgeon in England and now in Durban, and has written many treatises on the subject.

After a severe illness he was led to make a thorough investigation of occult phenomena, and the sub-conscious mind of man, bringing all his knowledge and scientific acumen to bear upon this new study ; the result of his research is embodied in *The Great Problem*.

Dr. Johnson is an optimist, though over 80 years of age, he thinks he is a better surgeon to-day than he was twenty years ago, and his hand is still as steady as a rock. He is not concerned about religious belief, but to do all the good he can to his fellows. He attributes his vigorous activity to a well-regulated life, plenty of outdoor exercise and drink (very little alcohol) and food in moderation. He has learned the power of the mind over illness, cures himself by keeping busy and leaves medicines and drugs alone.

This brief record of a very useful life which owes much of its later courage to a conviction of survival through psychic facts may bring inspiration to others ; may his own optimistic outlook long sustain him for further service !

AN EXPERIMENT IN "CONTROL" BY POST-HYPNOTIC SUGGESTION

By ERIC CUDDON, M.A., B.C.L.

[The following record of an interesting post-hypnotic experiment is presented as a study to our readers. The writer, a Member of the College, expresses the view that in some such manner mediums in trance may receive suggestions which result in the addresses given on Spiritualistic platforms, but with this we do not agree. Suggestions can certainly be received from both normal and supernormal sources, but the best trance mediums, such as Mr. Ernest W. Oaten, who formerly spoke entirely under control, Mr. J. J. Morse, Mrs. Cora Richmond, Mrs. M. H. Wallis, and others, have claimed a knowledge that it was a known 'other side' helper who provided the subject of their trance addresses, the ideas, and the power to put these forth in a powerful and convincing manner to an audience.

The result of the experiment is very imperfect and it cannot be said on the strength of this record that the subject stuck closely to Mr. Cuddon's suggestions.—ED.]

The account which follows of an experiment in post-hypnotic suggestion recently conducted with the collaboration of the B.C.P.S. may indicate a possible explanation of the Trance Control of some mediums. The type of mediumship which particularly lends itself to such a solution is that of the Public Trance Addresses which are a weekly feature of Spiritualist meetings throughout the country.

It is not intended to impute directly or indirectly to any medium any CONSCIOUS fraud nor is it suggested that, because a semblance of spirit control may be obtained by this means in a suitable subject, therefore no genuine control by a discarnate entity is possible or indeed frequent.

It is, however, submitted that the experiment shews the possibility of a medium being hypnotised and told in that state the gist of an address that is to be delivered at a public meeting; the medium will duly become entranced at the appointed time and upon regaining consciousness will be wholly unaware of what has occurred; indeed, the medium will not recollect being hypnotised provided the hypnotist took the precaution of giving the necessary suggestion during the hypnosis. Further, quite apart from any question of

hypnosis, it appears probable that in some cases the "Controls" of mediums may be merely temporary rôles assumed by their subconscious minds to give voice to knowledge or ideas which are foreign to their normal consciousness; but these do not necessarily imply any paranormal activity, nor is the acceptance of Spirit Intervention necessary to explain them.

Although the powers of hypnotised persons vary considerably a good subject will usually display three striking phenomena:—

1. AMNESIA

At the termination of hypnosis the Subject is consciously unaware of anything that has occurred during the hypnosis unless, whilst in trance, the Hypnotist has specifically directed the Subject to recall something upon awakening. If, however, the Subject is rehypnotised and the subconscious mind questioned, then all that the Subject did in the previous hypnosis will be faithfully reported.

(N.B.—But see below for modification of this phenomenon so far as this particular experiment is concerned.)

2. IMPERSONATION

The Subject readily assumes the rôle of any character suggested, so long as it is not repugnant to the subconscious mind, and behaves in the way in which he or she believes to be natural to that character.

3. POST-HYPNOTIC SUGGESTION

Subsequent to the termination of the hypnosis the Subject will behave in the precise manner and at the precise time suggested in hypnosis. Whatever can be successfully suggested to the Subject in hypnosis may usually be made to reappear as a post-hypnotic suggestion. It will, however, be found that the Subject will refuse to carry out a suggestion that is contrary to his moral sense.

The experiment reported below provides an interesting study of the operation of the phenomena just described. So far as AMNESIA is concerned Miss X is still consciously unaware that she ever left the writer's flat on Dec. 13th; the Hypnosis was not terminated until the Subject was again sitting in the same chair in which she had earlier been hypno-

tised. It will be seen that the post-hypnotic suggestion took effect on Tuesday, Dec. 17th, after an interval of roughly ninety hours (10 p.m. Friday, Dec. 13th to 4 p.m. Tuesday, Dec. 17th). In this connexion it is worthy of note that on Saturday, Dec 14th, Miss X was under hypnosis at Dr. Nandor Fodor's flat and there carried out several post-hypnotic suggestions—yet these do not appear to have affected the successful issue of the experiment.

A couple of days after Dec. 17th the writer asked Miss X how she had enjoyed her tea with Mrs. Hankey. In reply she inquired whether she had been given a post-hypnotic suggestion as she had felt so very sleepy and had been given Eau de Cologne.

This question was parried with a suggestion that her sleepiness might have been caused by the strong psychic power inevitably pervading the rooms of the B.C.P.S. She was further asked whether she did in fact go to sleep but she answered that she really didn't remember.

Subsequently she was questioned in hypnosis by the writer as to what had occurred, but again she could only remember feeling sleepy and being given Eau de Cologne.

This was surprising (see *AMNESIA ante*).

It may perhaps be accounted for by the specific suggestion given on Dec. 13th, namely, "I shall have no knowledge of having gone into trance at all"; the subconscious mind really remembered, but knew it was not supposed to remember and was merely continuing to carry out its instructions!

The experiment, so far as Miss X is concerned, represents an advance in three directions:

1. It was the first time a post-hypnotic suggestion of this nature had been given, although "SILVER MIST" had often been invoked in the course of previous hypnoses.
2. The interval between the hypnosis and the carrying out of the post-hypnotic suggestion was the longest yet attempted.
3. No attempt had previously been made by means of suggestion or otherwise to remove the Subject during hypnosis from the building in which the hypnotic trance had been induced.

The experiment involved two car journeys between St. John's Wood and Kensington and necessitated taking the

Subject into a strange building to see an unknown person (Colonel Clarke).

When reading the report which follows, a careful comparison should be made between what was originally suggested, what "Silver Mist" said immediately afterwards, and what "He" said finally on Dec. 17th.

It is obvious of course that the speech of Silver Mist on Dec. 17th is only the merest skeleton of what was originally suggested, but the main ideas of bustle, taxis, and the good of the Soul are none the less present. The mere fact that the experiment should succeed, even in some measure, is surely sufficiently remarkable to open up several avenues of speculation.

The author's thanks are due to Colonel Clarke for his kindness in lending his flat and to Mrs. Hankey for her admirable shorthand report and general co-operation.

* * *

NOTES OF EXPERIMENT

(A) *Friday, 13th December, 1935*

THE GIVING OF THE SUGGESTION

Time: 9.40 p.m. to 10.35 p.m.

Present: MR. ERIC CUDDON.
MISS X. (Hypnotic Subject).
COLONEL N. P. CLARKE.
MR. TALBOT.
MISS GERALDINE TALBOT.
MRS. M. W. HANKEY.

By previous arrangement, Mr. Cuddon and his friends met Mrs. Hankey at 15 Queen's Gate about 9.30. Owing to some misunderstanding, the College was closed, and Colonel Clarke kindly offered the use of his flat in Queen's Gate Terrace for the experiment. Mr. Cuddon said that Miss X (in his car) was already in a hypnotic state and unaware of what was happening.

On arrival at the South Kensington Hotel, Mr. Cuddon told Miss X. they had arrived at Victoria, and he led her into the hotel, to the lift, and to Colonel Clarke's flat on the second

floor. There he suggested she could remove her coat and hat.*

Miss X. : *"What more? Do you want me to undress completely?"*

Mr. E.C. : *"You don't want to sit in a hot hotel lounge with your coat on. Just you sleep. Put your hands in your lap. Just sleep. You will hear no sound except my voice."*

Miss X. : *"I keep on hearing your voice, nothing else"*

Mr. E.C. : *"Exactly."*

Miss X. : *"Nice voice : nice voice, your voice."*

Mr. E.C. : *"Keep quiet. Stop washing your hands. They are quite clean. Put your hands flat in your lap, palms downwards. Uncross your knees. Sleep . . . Sleep . . . Sleep. Sleep . . . Sleep. That's right."*

Here Mr. Cuddon told the sitters that as the Research Student of the S.P.R. had asked him to take part in some experiments, he had told Miss X. he would like to do a preliminary test with her. She had come to his flat this evening as she thought for that purpose.

After dinner, in the presence of his father and Mr. and Miss Talbot, he had put her to sleep, and then told her they had to go to Victoria to catch the 9.40 train to Brighton. Reasons for the supposed journey were given. Miss X. went down the passage and put her things on with his help, Mr. Talbot followed, and they got her into the car, and brought her here.

Colonel Clarke now attempted to rouse Miss X. by saying to her, "Come on, Miss X. we are going home now. Come along. We are going home." The subject showed no response.

Colonel Clarke said he was unable to test Miss X. but as far as he could see she was in hypnotic sleep.

Needle Test.

A needle was sterilised and Mr. Cuddon suggested to the subject that her arm had become absolutely rigid, including

* On reaching Hotel subject told she had arrived at Victoria. To account for steps of Hotel subject told mounting subway to platform. When in lift, subject thought she was in train without any such suggestion from me and said, "Well, thank goodness we've caught the train all right."

The passage from the lift to sitting-room accounted for by suggestion of going to get a cab. Subject sits on sofa upon suggestion it is a cab, and order given to drive to Bedford Hotel. Subject gets up to alight from cab and suggestion is given she is now in Hotel.—E.C.

the hand. "You have absolutely no feeling in this hand or arm whatever. You can feel absolutely nothing. It is devoid of any feeling at all."

Colonel Clarke pressed the needle into the left wrist, but the subject showed no reaction. The only perceptible movement was flickering of the eyelids, which continually occurred throughout the experiment. The eyes did not open, and no other muscle moved in the face.

Mr. Cuddon then told the subject she could now move her arm; it had become flexible. He added: "You may close your eyes; sleep . . . sleep." (Query: Had the subject opened her eyes? M.H. was making notes and did not see.)*

Mr. Cuddon asked for a suggestion as to the subject on which Miss X. should be asked to speak whilst under "control."

The advantages and disadvantages of taxi-cabs compared with horse-drawn cabs, resulting in hurry and bustle, and the result of these was selected as a subject, and Mr. Cuddon gave the following suggestion:

MR. CUDDON (*to the subject*) 10 p.m.:

"You know, Tommy†, it is going to be your great privilege to-night to be controlled once more by your great spirit guide, Silver Mist, and he is going to-night to give us the benefit of a discussion of the most important subject . . . one that is affecting our present life to a very considerable extent . . . he is going to talk about the evil of taxi-cabs . . . how much better it was in the old days because in those times there was much greater leisure for higher contemplation, and after all, higher contemplation is the food of the soul, which is so much more important than the body. In the old days when there were horse cabs just trundling along and not so much traffic, it was not necessary

* As far as I remember the suggestion "Close your eyes" was given in attempt to counteract excessive flickering. The eyes of the subject were *open* in response to suggestion when she walked down the passage at my flat to put her coat and hat on and remained open until I had her safely in the car when she was told to sleep. Her eyes were likewise open from the moment of getting out of the car at Queen's Gate Terrace until the first suggestion of sleep given in the sitting-room of Colonel Clarke's flat.

I always make her open her eyes as a safety measure even if I only propose moving her about a large room.

It does not affect the hypnosis. The suggestion given is, "You may open your eyes but you are not to wake up." E.C.

† "Tommy" is my nickname for the Subject.

to look at Belisha Beacons, and so the drivers and indeed the passengers, could allow their thoughts to dwell upon higher things. There was not that constant mental strain. The deplorable result of the increased use of taxi-cabs, and so many people using them, is that—this is frightfully important!—the filling of the taxi-cabs has resulted in the emptying of the churches, and indeed we hope and pray that the time may come when super taxi-cabs become small churches, and so once more we will be able to get that communion of the soul with the higher elements. That is what Silver Mist is going to say . . . that taxi-cabs have been a terrible drain on the churches; that it was much better in the old days when there was more leisure for higher contemplation, which is so important for the soul, in the days of the old horse cabs, when they trundled along, and there wasn't so much traffic. It wasn't necessary to watch for the pedestrian crossings and Belisha Beacons. There was no mental strain and the drivers and the passengers could concentrate upon those higher thoughts that are so necessary for the salvation of the soul. The result of the increased use of the taxi-cabs, the filling of the taxi-cabs has resulted in the emptying of the churches, and the time will come, we pray, when the taxi-cabs will become small churches, and we can all once more devote ourselves to higher things. Now, Silver Mist, your great control with the magnificent voice, from the Fifth Sphere, he is going to control you for this address to the waiting audience. Come, Silver Mist. Come, friend. Silver Mist, come along, friend. (*Hypnotist placed his hand on subject's head*).

"Come along, Silver Mist is going to control you and give the address I told you. Ladies and gentlemen, Silver Mist will now give his address through Miss X. Stand up, and give your address."

(*Here the medium stood, with one hand on arm of couch.*)

"Silver Mist's" Discourse. (*This lasted for five minutes, the same time as Mr. Cuddon's suggestion, but it was given more slowly.*)

"I am the Great White Spirit, Silver Mist."

E.C.: "*Speak up, Silver Mist; we can't hear you.*"

"Silver Mist . . . the Great White Spirit . . . who has

descended upon this earth . . . the earth, where there is so much turmoil and trouble and deceit . . . and I want to help you. Away! away! with this falseness and dishonesty. The world to-day—what is it? what is it? Truth? Very little truth, and I have come down to just give a little help to those who are in doubt. The present moment—it is nothing but worry and tear, and driving . . . driving. What have we now on your earth plane? Flying here; flying there. Taxis . . . taxi-cabs here and taxi-cabs there . . . what good emptying the souls of those that might . . . (?) There are churches for you. Do you respond? No! It is nothing but hurry, hurry, and I come down just to warn you, you people. (*Right hand lifted up*) There are days to come . . . days to come . . . Beware!"

Here Miss X. fell back on the couch, and Mr. Cuddon gave her a suggestion of "Sleep . . . Sleep."

Pulse (taken by Colonel Clarke) 90*.

The sitters discussed the details of the post-hypnotic suggestion to be given to the subject, and the following was decided :

POST-HYPNOTIC EXPERIMENT. (10.17 p.m.)

E.C. : "I want you to listen very carefully. This is very, very important. Now, are you going to have tea with Mrs. Hankey soon?"

Miss X. : "Yes; she rang me up the other day, you know. I told you."

E.C. : "Well, when are you going to have tea with her?"

Miss X. : "Let me see. I mustn't forget. I couldn't go one time, you know."

E.C. : "No. Well, when are you going?"

Miss X. : "Let me see . . . Tuesday. Tuesday afternoon. I hope to goodness I don't forget."

E.C. : "Oh, you won't forget."

Miss X. : "I don't know. I have got several things on just now."

E.C. : "You will not forget. It is very, very important. Now listen very carefully."

* (See page 152.)

MISS. X. : " Oh, well, if it is very important, then I must not forget."

E.C. : " Of course you mustn't forget."

MISS X. : " If it is so very important ! "

E.C. : " Listen carefully : repeat this after me."

. . . " When I am at tea with Mrs. Hankey next Tuesday—
(Miss X. repeated the words and those which follow after Mr. CUDDON.)

" As soon as I have drunk my first cup of tea—I shall be controlled by Silver Mist—My Great White Spirit Guide—I shall go into trance—And be controlled by him for five minutes—And he will give the same address as he has given to-night—Exactly the same address—After he has given the address—I shall awake—I shall feel very refreshed—And I shall be unaware—That I have gone into trance that afternoon."

" Now, then, what is going to happen when you go to tea with Mrs. Hankey on Tuesday ? "

" When I have drunk my FIRST cup of tea—and I am going to have more than one evidently—my FIRST cup of tea, I shall go into trance for five minutes—And my Great White Spirit—Silver Mist—will give an address."

" Yes ; what sort of address ? . . . What address will he give ? "

" Exactly the same address as he gave to-night ! "

" What is going to happen after he has given that address ? "

" I will awaken."

" How will you feel when you wake up ? "

" Well, I hope refreshed."

" You will feel refreshed."

" After the first cup of tea."

" You will feel refreshed."

" I hope so."

" But you will."

" I will."

" That is right ; and you will have no knowledge of your having gone into trance at all."

" You can't forget that. It *must* happen. It *will* happen. Next Tuesday ! at the British College of Psychic Science ! Fifteen Queen's Gate. That is where you are going."

" Oh, I know the address ! I know the address ! "

Here Mr. Cuddon repeated the whole instructions twice again, and they were repeated word for word by Miss X.

Suggestion re sugar.

Colonel Clarke suggested that when Miss X. came out of trance she should ask for an extra lump of sugar in her next cup of tea.

E.C. : " There is one other thing ; when you have wakened from your trance next Tuesday, when you have wakened, you will want another cup of tea."

Miss X. : " Really ! How do you know ? You know everything ! "

E.C. : " You said you will be refreshed, and you will ask for another cup of tea, and you will ask for an extra lump of sugar in it because you haven't been given enough in your first cup. Say, ' I shall ask for an extra lump of sugar in my next cup of tea. "

Miss X. : " *It will be extra sweet.* "

E.C. : " You will like it ; very nice. You hadn't had enough sugar in your previous cup. Remember that, won't you ; it is very important—gives you extra red corpuscles in your blood, you know. Say, ' I shall ask for an extra lump of sugar in my cup of tea when I wake up on Tuesday. "

Miss X. : " Yes ; *I will ask for an extra lump. They will think me greedy.* "

Time : 10.35 p.m.

Mr. Cuddon now told Miss X. that they must leave the Hotel to catch the train back ; he helped her on with her coat, and took her down in the lift, and put her into the car.

* * *

(B) *Tuesday, 17th December, 1935*

EXECUTION OF POST-HYPNOTIC SUGGESTION

(These notes dictated 18th December from notes made at the time, Dec. 17th.)

By MRS. M. W. HANKEY.

On Wednesday, December 11th, I telephoned Miss X. and invited her to have tea with me at the College. Tuesday, 17th December was appointed and I wrote to Mr. Cuddon telling him of the arrangement.

Miss X. arrived just after 4 o'clock and was shown into my office where Mrs. David Gow was sitting with me. After greeting Miss X. I showed her the record of the psychograph experiment made with her on November 25th. She was very interested in this. I stopped unrolling the graph at the point where it says, "General conversation, Mr. Cuddon and Mrs. Hankey" and told her that the water had entered the tubes here and spoiled the graph. I casually showed her the straight line made by the water without letting her see the writing matter.

During this time tea had been brought into the office. Mrs. Gow sat facing me at my desk, Miss X. in the armchair pulled up to the corner of the desk between us. Miss X. seemed quite at home and we had general conversation. I asked her if she liked milk and how much sugar, and she replied, "One piece, please." When she had nearly finished her first cup of tea she seemed to lose her vivacious manner and become drowsy. She finished the tea, put down the cup and rubbed her eyes and said in an abstracted manner, "Oh, I do feel so funny, I do feel sleepy," etc. She seemed to fight against it. I asked her if she would have some more tea and I poured out another cup and passed to her. She put down the cup on a small table and said again, "Oh, I do feel funny, I do feel so sleepy." She yawned several times and rubbed her eyes and seemed generally drowsy and different from her usual vivacious manner. She was most apologetic about feeling sleepy and then said she felt as though someone wanted to take possession of her. I laughed and said, "Oh, we are used to that sort of thing here," and suggested she should lie back in the chair and rest while Mrs. Gow and I talked. Miss X. leaned back with closed eyes while Mrs. Gow and I conversed in low tones. Then from Miss X. came the following: (Time: 4.29.)

"I am Silver Mist."

MRS. HANKEY: "Good afternoon, Silver Mist. Welcome to you."

"... Great White Spirit come down to this earth to help where there is so much bustle and hurry and turmoil. Not good and I want to help."

MRS. HANKEY: "That is good of you."

"This taxi-ing here and taxi-ing there, taxi-ing one's brain

away, right away. It is hopeless. It is for the good of the soul that I come here to help. So much wants enlightening. The faith of many is small and I want to help, to do my duty."

The above words were spoken slowly, quietly and reluctantly and took about four minutes to say, Miss X. sitting in the chair the whole time. Mrs. Gow has an impression that she kept her hand over her eyes.

After saying "my duty" Miss X. rubbed her eyes again and used practically the same words as she had five minutes earlier, "I feel so sleepy, I am so sorry." I said: "Do you feel faint? Is the room too hot?" And she said, "Oh no, not at all." I was taking some eau de Cologne out of my bag and offered it to her. She took a dab and we talked about eau de Cologne and colds in the head, etc., by which time Miss X. seemed quite normal and alert again. She picked up her cup and saucer and stirred it in an absent kind of way and said, without tasting the tea, "May I have another piece of sugar, please?" I passed the sugar and conversation became general. Soon after, Mrs. Gow left us. Miss X. stayed for about 40 minutes. At no time did she make any reference to having felt tired, nor did she mention anything about having been "controlled." During the conversation she said that on the day when she had broken a previous appointment with me she had gone to a Reception (I think she said a Reception) and that though the people she was meeting were interesting and important, all the time she had had an uneasy feeling she ought to be somewhere else, doing something else.* I remarked: "Oh, yes, one does feel like that when two or three appointments clash."

Miss X.'s manner throughout the visit was happy and interested, except during the period when she was apparently reluctantly yielding to the post-hypnotic suggestion made by Mr. Cuddon on December 13th.

* Miss X. had been given a post-hypnotic suggestion for that occasion on November 25th, 1935. but she had had to break the appointment.

PSYCHOGRAPH RECORD WITH HYPNOTIC SUBJECT

BY M. W. HANKEY

Present : MR. ERIC CUDDON.
MR. J. A. EVELYN.
MR. CHARLES GRIMES.
MR. AND MRS. H. A. HANKEY.
PROFESSOR D. F. FRASER-HARRIS.
MR. C. V. HERBERT.
LORD CHARLES HOPE.
BARON AND BARONESS DE LYNDEN.
MRS. HEWAT MCKENZIE.
LADY MURRAY.
Miss X (Hypnotic Subject).

On Monday, November 25th, 1935, a very interesting experiment was carried out by Mr. Eric Cuddon in collaboration with Mr. H. A. Hankey, at the British College of Psychic Science.

The Psychograph, a thought-recording instrument invented and demonstrated by Dr. Cannon, M.D., at the Members' Meeting in October last, and kindly lent by him to the College for the purpose of further experiment, was used on Miss X., a hypnotic subject trained by Mr. Cuddon.

Various suggestions were given to the subject by Mr. Cuddon, and the reactions to these suggestions were recorded on the psychograph. Space will not permit of a detailed report, but the accompanying sections of the complete graph may be of interest to students.

- (1) Shows comparisons between the record of the subject :
- (a) When normal ;
 - (b) During the process of the first hypnotic suggestion ;
 - (c) When hypnosis is complete ;
 - (d) When undergoing a test for rigidity of joints.

Dr. Fraser-Harris and Mr. Hankey testified that the joints of the legs were absolutely fixed.

(2) Shows the reaction of the subject when a loud handclap was made by Mr. Cuddon close to her ear during the playing of a Fox Trot (a). It will be noted that the change of the music from a Fox Trot to a soft Waltz (b) shows more interruption in the breathing processes of the subject than was caused by a sudden loud noise.

seminating those qualities among the people. Handel was responsible for the swing of the moral pendulum from one extreme of laxity to the other of constraint.

To show that these qualities affected customs, morals and trends of thought, the audience was invited to look closely into Handel's music and examine its characteristics ; and to assist in this examination Mr. Scott pointed out how fond Handel was of repeating the same chords or phrase and how addicted was this composer to sequences. Further light was thrown upon this subject by Mr. Scott's playing several excerpts from *The Messiah* in order to show that this repetition did take place. The fact that many people did not consciously notice these repetitions did not affect the result except that not having noticed them objectively they were really all the more potent subjectively.

From repetition to imitativeness and thence to convention was the path suggested by Handel's music, and the Victorian age was full of conventions ; especially did the lecturer instance chaperonage and many foolish and even hypocritical customs of that age.

When awe and reverence are felt towards God they are good and beautiful ; but if people become saturated with awe and reverence they begin to feel them towards anything, suggested Mr. Scott, however unsuitable ; and that is what happened to the Victorians. The God they really exalted was not a God of love, but the jealous, revengeful God of the Old Testament. If people did not pass the Sabbath in an atmosphere of gloom God was supposed to be displeased. Mr. Scott said that because Handel's grandeur and beauty were of a formal character, so were its effects. The effect of Wagner's music, he thought, would not be fully felt for many years. He considered that even simple melodies were good and that the only music which was definitely harmful was Jazz.

An interesting discussion followed in which members of the audience took part.

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away, right away. It is hopeless. It is for the good of the soul that I come here to help. So much wants enlightening. The faith of many is small and I want to help, to do my duty."

The above words were spoken slowly, quietly and reluctantly and took about four minutes to say, Miss X. sitting in the chair the whole time. Mrs. Gow has an impression that she kept her hand over her eyes.

After saying "my duty" Miss X. rubbed her eyes again and used practically the same words as she had five minutes earlier, "I feel so sleepy, I am so sorry." I said: "Do you feel faint? Is the room too hot?" And she said, "Oh no, not at all." I was taking some eau de Cologne out of my bag and offered it to her. She took a dab and we talked about eau de Cologne and colds in the head, etc., by which time Miss X. seemed quite normal and alert again. She picked up her cup and saucer and stirred it in an absent kind of way and said, without tasting the tea, "May I have another piece of sugar, please?" I passed the sugar and conversation became general. Soon after, Mrs. Gow left us. Miss X. stayed for about 40 minutes. At no time did she make any reference to having felt tired, nor did she mention anything about having been "controlled." During the conversation she said that on the day when she had broken a previous appointment with me she had gone to a Reception (I think she said a Reception) and that though the people she was meeting were interesting and important, all the time she had had an uneasy feeling she ought to be somewhere else, doing something else.* I remarked: "Oh, yes, one does feel like that when two or three appointments clash."

Miss X.'s manner throughout the visit was happy and interested, except during the period when she was apparently reluctantly yielding to the post-hypnotic suggestion made by Mr. Cuddon on December 13th.

* Miss X. had been given a post-hypnotic suggestion for that occasion on November 25th, 1935. but she had had to break the appointment.

PSYCHOGRAPH RECORD WITH HYPNOTIC SUBJECT

BY M. W. HANKEY

Present : MR. ERIC CUDDON.
MR. J. A. EVELYN.
MR. CHARLES GRIMES.
MR. AND MRS. H. A. HANKEY.
PROFESSOR D. F. FRASER-HARRIS.
MR. C. V. HERBERT.
LORD CHARLES HOPE.
BARON AND BARONESS DE LYNDEN.
MRS. HEWAT MCKENZIE.
LADY MURRAY.
Miss X (Hypnotic Subject).

On Monday, November 25th, 1935, a very interesting experiment was carried out by Mr. Eric Cuddon in collaboration with Mr. H. A. Hankey, at the British College of Psychic Science.

The Psychograph, a thought-recording instrument invented and demonstrated by Dr. Cannon, M.D., at the Members' Meeting in October last, and kindly lent by him to the College for the purpose of further experiment, was used on Miss X., a hypnotic subject trained by Mr. Cuddon.

Various suggestions were given to the subject by Mr. Cuddon, and the reactions to these suggestions were recorded on the psychograph. Space will not permit of a detailed report, but the accompanying sections of the complete graph may be of interest to students.

(1) Shows comparisons between the record of the subject :

- (a) When normal ;
- (b) During the process of the first hypnotic suggestion ;
- (c) When hypnosis is complete ;
- (d) When undergoing a test for rigidity of joints.

Dr. Fraser-Harris and Mr. Hankey testified that the joints of the legs were absolutely fixed.

(2) Shows the reaction of the subject when a loud handclap was made by Mr. Cuddon close to her ear during the playing of a Fox Trot (a). It will be noted that the change of the music from a Fox Trot to a soft Waltz (b) shows more interruption in the breathing processes of the subject than was caused by a sudden loud noise.

(3) Here the subject has been told that she will hear nothing but music (gramophone playing slow Waltz), and the noise made by all the sitters talking loudly at once does not disturb her (a). Immediately she is told that she will hear an electrical storm, although there is silence, disturbance is recorded (b).

(4) The subject, having been told that she can hear nothing at all, records no disturbance when the words "Wake ! Wake !" are suddenly shouted in her ear by Mr. Grimes (a). She is then given a suggestion of urgently rushing to catch a train (b) : when the train is "caught" (c) her breathing quiets down under the suggestion of sleep (d).

(5) Shows a difference when the subject is silent :

- (a) Whilst Mr. Cuddon and Mrs. Hankey are conversing.
- (b) Whilst receiving a post-hypnotic suggestion to be carried out the following week. (This suggestion was not carried out owing to cancellation of appointment.)
- (c) Pulse 92.*

(6) Indicates marked differences recorded on the graph whilst the medium is speaking as different personalities.

- (a) The subject gives her opinion of war in Abyssinia.
- (b) The subject talking and laughing, "controlled" by "Will," a boisterous seaman.
- (c) The subject replies to question, "You are still asleep. Where has your spirit been ?"
- (d) The subject, having been given a suggestion that she is Mussolini, addresses the multitude from a balcony. This was the only point in the proceedings where subject stood up and sat down again.

Dr. Fraser-Harris was satisfied that the Subject was still asleep at the conclusion of the record from which extracts are here shown. After the subject became more normal at the conclusion of the experiment her pulse was 80.

The measurement of the graph is $1\frac{2}{3}$ " to the minute.

Although it is possible for the subject to affect the graph by consciously altering the rate and depth of the breathing, such explanation can be ruled out in the present experiment, where thirteen sections are shown, each bearing definite and distinct characteristics.

* (See page 146)

1



(a)

SUBJECT NORMAL.

(b)

PROCESS OF SUGGESTION.

(c)

HYPNOSIS COMPLETE.

(d)

RIGIDITY.

2



(a)

HAND-CLAP.

(b)

CHANGE OF MUSIC.

3



(a)

LOUD TALK.

(b)

"STORM."

4



(a)

“ WAKE ! WAKE ! ” “ HURRY ! ”

(b)

“ RUSH ! ” TRAIN CAUGHT !

(c)

SLEEP !

(d)

5



(a)

SILENCE.

(b)

RECEIVING SUGGESTION.

(c)

PULSE 92.



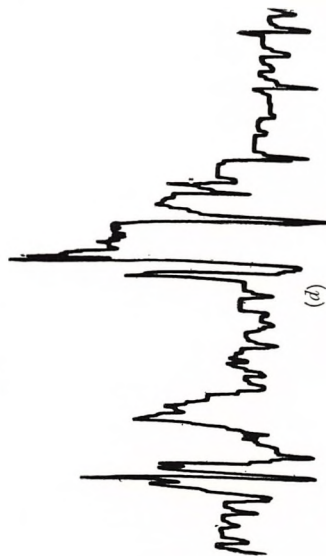
ABYSSINIA



REPLY TO QUESTION



CONTROL BY "WILL."



MUSSOLINI ADDRESSING MULTITUDE.



THE GOLIGHER CIRCLE. A REPORT OF A RECENT SITTING

By F. McC. STEPHENSON.

Your readers may remember that in the January issue of *Psychic Science* this year, an article appeared with illustrations, of further results obtained by Mr. Donaldson (Kate Goligher's husband) with his wife by means of infra-red rays (which cause less shock to the medium than white light).

The experiments illustrated in that article showed the use Mr. Donaldson made of a frame covered with large-meshed wire-work as a means of control.

At a more recent sitting at Belfast at which I was present, viz., on the 12th March last, I was allowed to hold Miss Goligher's (that is Mrs. Donaldson's) arms as another means of control. The only other person present was Mrs. Donaldson's father, who sat with Mr. Donaldson near the camera some feet away. The "guide" or "operator" (Dr. Crawford's term) was asked for permission to try an experiment (which Mr. Donaldson suggested in answer to my request that something novel should be given), viz., that an emanation should appear on the first photograph and that it should disappear before a second exposure was made immediately afterwards. Permission for this was intimated by three raps. Illustration No. 1 shows the result of the first photograph and Fig. 2 shows the result of the second. In this second figure it will be seen that the material has disappeared.

Mr. Donaldson is instructed by the "control" when to take the photograph, which information is given by raps. Then Mr. Donaldson says: "I will count ten and then expose." The exposure given was about ten seconds.

As on the previous occasions the room was dark before the photograph was taken. While the light was on I took hold of Mrs. Donaldson's elbows and satisfied myself that there was nothing on the floor round her feet at the time. From that time I did not relax hold of her elbows until the light was turned on after the second photograph was taken. The second exposure was taken as quickly after the first as one slide could be replaced by a fresh one.

When the material was withdrawn into the body the medium's body was subjected to a kind of spasm (this is usual) which I, holding the medium's elbows, felt most distinctly. It will be noticed in Fig. 2 a wisp of hair has been shaken down from off the forehead and the hands are tightly clenched whereas in Fig. 1 the hair is unruffled and the hands are quietly folded.

Another interesting feature is a very thin ectoplasmic cord evidently joining the ectoplasmic mass on the floor with the medium's body. It may not come out very well in the natural size block (Fig. 1); I have, therefore, had it enlarged (X 5 linear) see Fig. 3. This cord does not appear in the photograph represented by Fig. 2; therein the ectoplasm has disappeared.

(In an article by Mr. J. B. McIndoe, of Glasgow in *The Two Worlds*, of June 12th, there is another interesting report of a Séance held on April 10th, with Kathleen Goligher, illustrated by a photograph showing an even larger ectoplasmic mass.—ED.)



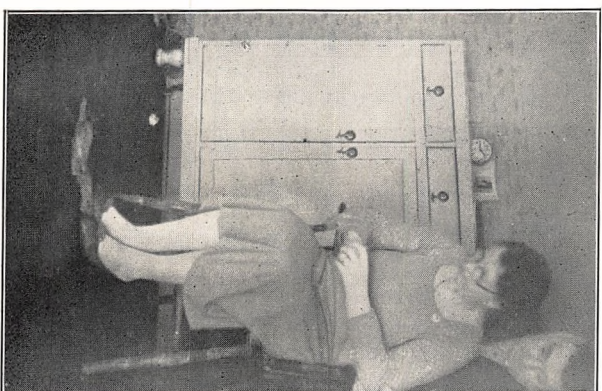


FIG. 1



FIG. 2



FIG. 3

SOME OCCULT ASPECTS OF MUSIC

On May 27th Mr. Cyril Scott lectured to a large and appreciative audience at the College on the effect of music on the individual and on national characteristics. The following is a résumé of his lecture which he illustrated at the piano.

Mr. Scott began his lecture by stating that in his opinion music moulded, to a large extent, history and morals. He said that music had been one of the most powerful forces in evolution. (He did not use the word in the Darwinian sense.) He quoted Plato who said that "Styles of music could never be disturbed without affecting the most important political institutions," and Aristotle who said that music had the power to form character. "These pronouncements," said the lecturer, "only referred to the simple music of Ancient Greece ; yet if they were applicable to that, how much more so to our powerful and elaborate music of to-day and to the last few hundred years, performed with our huge choruses and enormous orchestras ?"

After speaking of the obvious and surface effects of music on the individual, Mr. Scott continued, " But they go deeper and, if often repeated, affect you subconsciously as well. If I were to play you a tune over and over again, although you would get bored, cease to listen, or even go to sleep, that tune would affect you subconsciously, just as suggestion does even if the conscious mind has been put under the condition known as hypnosis." It does not matter, he maintained, whether people are musical or not, whether they pay attention to what they hear or not ; the effect is the same. Certain types of music and certain characteristics in music do emphasize, he thought, the imitative or conventional spirit in people instead of making them independent and original.

The gross effects of music the lecturer considered to be immediate whilst the subtle effects were cumulative and might take years to produce an effect on mankind at large. He instanced particularly Handel who, although flourishing a century earlier, affected by means of his music the English of the Victorian era. By means of his Oratorios, Handel was largely responsible for inspiring awe and reverence or for dis-

seminating those qualities among the people. Handel was responsible for the swing of the moral pendulum from one extreme of laxity to the other of constraint.

To show that these qualities affected customs, morals and trends of thought, the audience was invited to look closely into Handel's music and examine its characteristics ; and to assist in this examination Mr. Scott pointed out how fond Handel was of repeating the same chords or phrase and how addicted was this composer to sequences. Further light was thrown upon this subject by Mr. Scott's playing several excerpts from *The Messiah* in order to show that this repetition did take place. The fact that many people did not consciously notice these repetitions did not affect the result except that not having noticed them objectively they were really all the more potent subjectively.

From repetition to imitativeness and thence to convention was the path suggested by Handel's music, and the Victorian age was full of conventions ; especially did the lecturer instance chaperonage and many foolish and even hypocritical customs of that age.

When awe and reverence are felt towards God they are good and beautiful ; but if people become saturated with awe and reverence they begin to feel them towards anything, suggested Mr. Scott, however unsuitable ; and that is what happened to the Victorians. The God they really exalted was not a God of love, but the jealous, revengeful God of the Old Testament. If people did not pass the Sabbath in an atmosphere of gloom God was supposed to be displeased. Mr. Scott said that because Handel's grandeur and beauty were of a formal character, so were its effects. The effect of Wagner's music, he thought, would not be fully felt for many years. He considered that even simple melodies were good and that the only music which was definitely harmful was Jazz.

An interesting discussion followed in which members of the audience took part.

PSYCHIC RECORDS IN OLD BOOKS

BY MR. S. O. COX

The ever growing number of books on Psychic Research and Spiritualism is one sign among many of increased interest and it is no easy task to keep abreast of the output. Some of these books are valuable, some not so valuable. Books recounting personal evidence are not so numerous as they were a few years ago, which may be due to the increased facilities afforded to-day for obtaining such evidence. The intelligent enquirer must find it difficult to know what to read and he is wise if he accepts guidance. Such direction should not neglect some of the writings of the past and the careful student would do well to make himself acquainted with the works of Crookes and Crawford, of Stainton Moses, Hudson Tuttle, Emma Hardinge Britten and others.

Numerous additions have recently been made to the College Library, most of which will be welcomed by all ; but amongst those acquired are several rare and curious volumes which will delight those members who love to delve into the past, and a few notes on these may be of interest.

Many home circles started investigation by means of the Table and readers may be surprised to learn what an ancient method of communication this is. Without understanding perhaps, the real cause of the movement, Lord Bacon certainly knew of it, for in his " Sylva Sylvarum " he says, " Wherever a solid is pressed there is an inward tumult of the parts thereof tending to deliver themselves from the compression, and this is the cause of all violent motion." A very rare book on the subject is MacWalter's *The Modern Mystery or Table Tapping* (1854). This contains an interesting account of table tapping and kindred phenomena from Tertullian to the Fox sisters. The author of another book, *Table Moving and Table Talking*, relates the story of the Heidelberg artists who, in the absence of a table, tried the experiment on a lay figure. After a quarter of an hour the figure began to tremble, then rose to its feet and followed the now thoroughly scared young artists round the room. They escaped from the room and shut the door,

whereupon the figure collapsed. The moving table of the Siberian Lamas which enabled them to discover the whereabouts of stolen articles is discussed, and the methods adopted in various countries to obtain movement are explained.

DEMONOLOGY

So many opponents of psychic phenomena ascribe results to the Evil One that it is to be expected that demons and witchcraft are the subject of many old works. "Daemonology" is a discourse on witchcraft as it was enacted in the family of Edward Fairfax of Fuyston in the County of York in the year 1621. This is not easy reading but is worth perusal by those interested in such matters. Then there is Sir Walter Scott's letters on "Demonology and Witchcraft" which is better known than the earlier work. If readers would pursue the subject they can consult *Fiends, Ghosts and Sprites* (1850) by John Radcliffe, *Infernal Conference or Dialogues of Devils* (1850) by Rev. John MacGowan, and, if curious, must not miss *The Case of Saul*. Granville Sharp, the author, attempts to show that Saul's "disorder" was real spiritual possession. This book was first published in 1777, and to this edition (1807), is added "A Short Treatise wherein the Influence of Demons are further explained by Remarks on 1 Timothy iv, 1-3."

PREVISION

Animal Magnetism and Somnambulism (1860) by Alexis Didier is full of good things. This book was dedicated to his pupil, Lord Ingestre, and as this article is written in Derby Week a story he tells connected with racing may not be out of place. Whilst travelling from London to Slough on 25th May, 1853, with Lord —, the latter "magnetised" him and whilst in that condition he described Epsom racecourse, which he had never visited, and gave the name of the horse which won. We are not told if his noble friend acted on the information. At Bristol, before a fashionable audience, after having his eyes bandaged, he played three hands at écarté. One he played in the ordinary way, one with the cards turned from him

and one in which he named every card of his opponent's hand.*

Horace Welby, the author of *Mysteries of Life, Death and Futurity* (1861), tells us that his work is illustrated from the best and latest authorities. It does not profess to be a series of spirit messages but rather a collection of opinions regarding Spiritual Life, Phenomena of Death and cognate subjects. The Geological Future of the Universe is foretold and there is a chapter on the last moments and words of distinguished persons. With our knowledge we can understand why Oliver Cromwell said "I am safe," and even why Henry the Eighth's last words were "Monks, monks, monks"; but we wonder what Dr. Moore thought when, asking a dying patient whose every breath was a convulsion as if he were in pain, he received the reply, "It is delightful."

In *Second Sight Explained* Mr. Washington Irving Bishop shows how the "supposed" phenomena of clairvoyance may be produced.

This is the man who was received with great éclat by distinguished persons in Edinburgh, while others proclaimed a rogue.

Dr. Samuel Hibbert, F.R.S.E., is also at pains to explain many of our illusions. In *Sketches of the Philosophy of Apparitions* (1824), the learned doctor, who was Secretary to the Society of Scottish Antiquaries, tells us that "Since apparitions are ideas equalling or exceeding in vividness actual impressions, there ought to be some important and definite laws of the mind which have given rise to this undue degree of vividness. It is chiefly, therefore, for the purpose of explaining such laws that this dissertation is written."

BIOGRAPHY

Florence Maryatt described in *There is no Death* her wonderful experiences with Bessie Fitzgerald. In *Clairvoyance of Bessie Williams*, related by herself, readers can renew acquaintance with this natural clairvoyante. Among other manifestations

* Dr. Eugene Osty has recently made a prolonged study of Didier's remarkable powers. The result is recorded in the *Revue Metapsychique* and has been translated into English in the *American S.P.R. Journal* for Dec. 1935-Jan., 1936. Dr. Osty is profoundly impressed with the records and the distinguished testimony as to Didier's gifts.

she obtained materialisations spontaneously, and Florence Maryatt describes many of the forms that appeared to her. Very probably Mrs. Maryatt's own psychic powers contributed in no small measure to these manifestations.

In *A Biography of John W. Fletcher* we have a full account of the life and work of this American trance medium who started public work over sixty years ago. His first trance address in England was delivered at Langham Hall in 1877, the subject of which was chosen by the audience. Susan Gay, the authoress of this biography, gives full details of the persecution and imprisonment of the Fletchers.

Some sixty years ago it was decided to publish a series of booklets to be called *The Spiritualist Library* which it was hoped would cover the whole ground. Number I of this library (1875), is in our possession and is entitled *Spirit People*. This is an account of many interesting phenomena witnessed by the author, W. Harrison, and formed the subject of a Paper read at the meeting of the Dalston Association of Inquirers into Spiritualism.

Confessions of a Truth Seeker (1859) is not only rare but is interesting. It is a narrative of personal investigation into the facts and philosophy of spirit intercourse and contains chapters on Duties of Spiritualists and Laws of Spiritual Intercourse.

Finally we have a curious leather-bound volume entitled *A Discourse concerning Prodigies*, to which is added *A Short Treatise concerning Vulgar Superstitions* by John Spencer, B.D., Fellow of Corpus Christi Colledg (*sic*). We are also informed that it was printed for Will Graves over against Great S. Maries Church in Cambridge, 1665.

MISS ADA M. BESSINET

BY MRS. HEWAT MCKENZIE

News has reached England of the recent passing of the American medium, Miss Ada Bessinet, at a comparatively early age. Her visit to the British College, for some months in 1921, is still a vivid memory to many, as various letters in the current psychic press testify.

Her work at the College was the occasion of an exhaustive report by the Hon. Principal, Mr. J. Hewat McKenzie, which can be read in the first issue of *PSYCHIC SCIENCE*, Vol. I, April, 1922, to be found in the College Library.

Miss Bessinet came from Toledo, U.S.A., she had been a private medium for many years, having been developed as a girl by her stepmother in a home circle. In 1909-10 Prof. J. H. Hyslop of the American S.P.R. investigated her powers and his report entitled "A Case of Hysteria," (the word used in a broad sense) left some points unsettled. Many requests reached Mr. McKenzie from U.S.A. asking him to endeavour to clear these up and Miss Bessinet herself declared that her desire was to have light thrown upon her mediumship. The range of her phenomena was very wide; trance-control, fine sustained whistling, beautiful singing both in clear-cut soprano and baritone voices, highly skilled tambourine playing, gifts which it was stated the medium did not normally possess and was never found rehearsing. In addition there was direct voice and trumpet voice, direct writing, and the brief appearance of faces, self-illuminated by a fair light, presented as and often claimed by sitters as recognisable likenesses of deceased friends.

The claim was made by the medium and her friends that these phenomena were objective, separate from the medium's physical possibilities; they all took place within a short radius of the medium as she sat with the sitters round a large table, separated from the nearest sitter on her left hand by a gramophone kept in constant use during the séances which were always held in complete darkness. The general sittings open to members were remarkably uniform in method and

quality, there was never a blank sitting and apart from variations in the messages they might have been cut from a stereotyped pattern; these were highly pleasing to sitters because of the abundance and quality of the phenomena, always pleasant and harmonious, and if "Black Cloud," the chief control, was at times rather surly and uncommunicative this was amply compensated by "Pansy's" cheerful and chatty personality.

A Research group composed of the College Council and selected members met once a week for special investigation and it is upon the reports of this group, of which he was the director, that Mr. McKenzie's record depends. Miss Bessinet herself was charming to deal with, modest as to her work and unspoiled by adulation, careful of her life so that her work might not suffer, and apparently ready to assist the investigation; but to deal with "Black Cloud" was another matter, he offered little co-operation or advice when consulted and seemed to resent any suggested change in the usual procedure. The trance state was undoubted and while under it the medium moved in her seat or "was moved" in the most noiseless fashion, so that those who sat next to her would declare that it was quite out of the question to think so; a hidden electric connection with her chair proved however that she did so continuously during the singing, the whistling, the tambourine playing, and when the faces were presented. At one stage of the séance the guides used a rope for binding the medium for added proof, this was done in the dark in a most skilful manner, but it was found that a carefully arranged slipknot allowed the medium to release and return one hand, thus leaving her free for manipulations.

As many claimed recognition of the faces presented to them, recognitions often endorsed and confirmed by the trumpet voice, this phenomenon and the illumination used had to be tested, for many other experienced sitters including the Research group, Mr. McKenzie and myself, who had viewed the faces scores of times seeking recognitions with the greatest sympathy and anticipation, had never been able to see anything but Miss Bessinet's own face presented at different angles and draped in various fashion with some white material which could not be regarded as ectoplasic.

Sir Arthur Conan Doyle and Lady Doyle who sat with Miss Bessinet on several occasions testified to having seen the face of his mother and another relative in unmistakable fashion, others claimed to see two faces at the same time. At the last séance of the series it was agreed by the Research group that a weak red light should be turned upon the medium when the faces were presented. Full responsibility was assumed by the group and the Principal for this procedure which in view of other defects discovered in the mediumship was considered necessary. The medium was found standing up and leaning across the table towards a sitter with a light surrounding her, but the usual drapery was absent. No appliance for producing the light was discovered. Miss Bessinet was nervously upset by the occurrence for several days and also by the relation of what had been witnessed. Her defence was that she was in trance and trusted her guides and had always been told by her home group that the manifestations were objective to herself. If the year had been 1936 instead of 1921 the use of infra-red photography would have made such procedure unnecessary, though few physical mediums yet avail themselves of this opportunity of verifying their work. In voice séances, for instance, many messages are considered evidential, but many doubt that these are delivered by an independent voice or that the movements of the trumpet in the dark are beyond suspicion. Every medium who presents himself or herself to the suffrages of the Spiritualistic public should be utterly willing to take advantage of this new opportunity in the interests of his own integrity. Until this is volunteered by the conscientious sensitives the present very unsatisfactory condition of physical mediumship will remain.

Miss Bessinet returned to the States, and before leaving England was seriously advised by Mr. McKenzie to seek co-operation from her group and her guides in placing her work on a satisfactory basis as far as objectivity rested. Her friend, Mr. Wm. Roche, Editor of the *Toledo News Bee*, was also communicated with ; Miss Bessinet subsequently married Mr. Roche, who predeceased her in 1934. Reports of subsequent séances came to our notice from time to time apparently under the old conditions. At one I remember it was claimed that a face was clearly recognised as that of Sir Ernest Shackle-

ton by a sitter who knew the explorer. The kindest interpretation as to these variations of opinion as to the faces is that on occasions a vivid transfiguration of the medium's features occurred, as has been observed with others. Such changes I believe depend on the psychic force supplied by individual sitters which, in collaboration with the will of a communicator, may momentarily clothe the medium's face with a resemblance to one who has gone ; others who do not supply such force, or if they do it cannot be co-ordinated at the moment, see only the face of the medium.

Again there are mediums who seem to have the power of projecting a manifestation a considerable distance from themselves, others can only do so at a much shorter range, while others with similar dynamic force working through them cannot project it at all, and yet in trance may simulate the manifestations by means of their own organs and limbs. Such mediums are to be sincerely pitied if they have not secured a group or guides who will be honest, and frank with them about what is really taking place. From this point of view Miss Bessinet may have been sincere in her protestations and she herself the victim.

It is for investigators of the present day, when opportunity allows, to use the fresh facilities available and improve on the methods of the past, and I have briefly outlined this case to recall to our minds what a serious and difficult task is involved in the scientific investigation of mediumship. But if the researcher can add one grain to our knowledge he is to be praised.

In the midst of controversy, I remember gratefully the pleasure and comfort Ada Bessinet gave to many and the cheerful and courageous spirit she showed in her work.



A STRANGE EXPERIENCE

(This incident, which is in harmony with many other experiences related by persons *in extremis* is vouched for by the sufferer who, however, wishes to remain anonymous.)—ED.

On Tuesday, September 6th, 1921, I left my home and drove to a near-by town, with my son, in my Morgan Tri-car. My son drove as far as a friend's, where he had an appointment. After he got out I drove on, intending to leave the car at a garage. There was a car standing near the doors, and I meant to stop in front of it, close to the edge of the sea wall, which is protected by a rail. Owing to my brake failing to act, my car, which is very low, ran under the rail and fell on to the rocks, a drop of about 10-ft. In falling, I was caught between the rail and the car and very badly crushed. The last thing I remember is the smash of glass as the rail struck the windscreen.

When I recovered consciousness I was lying on my back on the shore in front of the garage, a number of people were standing round, including a policeman, and a man was bending over me doing something to me. I afterwards learnt that this was the Police Surgeon, who rendered first aid. I was fully conscious, but in desperate straits, my breast bone was fractured, most of my ribs broken, right collar bone broken, left arm twisted, and small bones in wrist broken. My head was very badly cut in three places, and I was choked with blood from three internal wounds in my chest. As I lay there wondering how long I could live I experienced a very curious sensation. It seemed as if my mind and body parted, and that my conscious mind was separated from, and suspended over my body. At the same time, my mental faculties became extraordinarily acute, and seemed to be quite unaffected by my bodily suffering. I was able to give the policeman full information about myself, told him where my son was, and asked that he might be sent for. As I lay there waiting the arrival of an ambulance, I thought of the many things I wanted to say to him, and I was astonished at the clearness of my mind which seemed to function quite independently of my body.

When the ambulance arrived and I was moved into it, I lost consciousness, and the next thing I clearly remember was

hearing my son speaking to me. This was at the Infirmary to which I had been conveyed. The doctor had fetched my son and told him he must not expect to find me alive. I seemed to have got much weaker, my sight was failing, but I was able to tell him what I wanted, and give him messages for those I thought I was leaving, as death seemed very close and I was suffering too much to want to live. Then I felt him take my hand and heard him say quite distinctly, "You must buck up, old man, and take a pull at yourself: I have wired for (mentioning my wife and daughter who had gone to London the previous day) and they will be here to-morrow morning." This made me realise the great shock it would be to them, if I died before they came, and I concentrated all my strength on trying to live. My recollection of the next few days is very confused. The doctor tells me now that my life hung on a thread, and I was often at the point of death. I had gleams of consciousness, and remember seeing my wife and daughter next morning, also various doctors and nurses, but I cannot fix definitely the exact date of the occurrence I am about to relate, but it was probably the evening of September 8th, some time between 5 p.m., and 8 p.m.

I was alone in the ward at the time, and fully conscious. My physical suffering was very acute, and I was quite worn out, and longing above all things for rest. I said to myself that I had reached the limit of endurance, and I could not try to live any longer, I wanted to die and be at rest. No one, I thought, could wish me to live if they knew what I was suffering. I lay there waiting for death and my mind seemed to clear as it had done, as previously described, just after the accident, but death did not come, and at last I called out: "Oh, God is there no religion or no system of philosophy that can help a poor devil when he is down and out?"

At this moment the door of the ward opened, and some persons entered the room. My impression is that four or five entered, but at the moment I took no notice, thinking they were some of the doctors and nurses, who were constantly coming in and out. Then my attention was attracted to two figures. I became aware that there was a figure in white standing at the foot of my bed, and thought to myself that his dress reminded me of one of the Egyptian fellaheen, but I

took no further notice at the time, because my whole attention was rivetted on a man standing beside my bed, between me and the window. He was a tall man dressed in a black frock coat buttoned up to the neck, and wore a white turban. He reminded me of an Indian munshi, but I could not see his face distinctly as the light was behind him, and he had his profile towards me. I should mention here that both my arms and my head were bandaged, and my bed stood out from the wall so that the nurse could pass behind it, but, in my position, I could not see anyone standing at the head of the bed. I was looking at the man standing between me and the window wondering who he was, when a voice, apparently coming from someone standing at the head of, or behind, my bed, asked : "What is your religion ?"

I replied at once : "I'm a Christian." Then, said the same voice : "Cannot your Christ help you ?" and without waiting to think, I replied : "I'm much too far gone for that, a roomful of Christs could not help me now." At this the man standing beside my bed turned towards me and bent over me, and I saw him quite plainly. He was very dark with a pleasant-looking intellectual face. He looked at me for a moment and then said : "Perhaps, my son, we could help you." I said : "But who are you ?" and he replied : "I'm a Hindu, and ours is the oldest religion in the world. Come to us and we will give you Nirvana." I was greatly amazed and said at once : "Why, I know nothing whatever about either you or your religion." At this he smiled pleasantly and said : "That does not matter, I can tell you all that is necessary for you to know in a few minutes. You must know," he continued, "that the Hindu religion teaches that the whole of human existence is lived in a cycle like this," and with his finger he described an ellipse. "Here," he said, indicating the lowest point, "you reach the lowest depth of human misery, that is where you are now. When you reach there you can, under certain circumstances (which he seemed to infer were present), be translated to the extreme opposite point (and he raised his finger), where you enter Nirvana. Do you follow me ?" he asked. I replied : "No, I don't. What is this Nirvana ?" He smiled and said : "Think for a moment, what is it that you have been longing for and praying for ? What is it that

at this moment you desire more than anything else in the world, blessed and eternal rest and oblivion." At this a great feeling of thankfulness came over me, and I cried out : " Yes, yes, that's quite right, give me Nirvana." Just as I said this I heard a voice that sounded quite close to my left ear. It was like no human voice I had ever heard, but more like a very beautiful bell, and it said quite slowly and distinctly : " The peace of God which passeth all understanding." At this, I began to feel troubled in my mind, and looked about trying to ascertain whence the voice came, and what it meant, and I think it was at this moment that I began to observe the figure standing at the foot of my bed. It was that of a fair man, I should say considerably younger than the Hindu. He was dressed, as already described, in a loose white garment, and had an extraordinary attractive face. I was looking at Him when the voice sounded again close to my ear, and said quite distinctly : " The Hindu religion is all right as far as it goes, and so are many other religions, but Christ offers you all this and far more besides : ' Hold fast to Christ.' "

I again looked about me trying to ascertain who was speaking, and I was feeling both troubled and resentful. I was in no state to enter into a religious discussion, and felt that my remark about Christ, which had been wrung from me in the agony of the moment, had been misunderstood. My glance fell again on the figure at the foot of the bed. He did not speak, and I noticed that at times His face looked sad, but I felt that He sympathised with me, and understood my feelings, and I felt intensely attracted and comforted by His presence. After a short interval the voice sounded in my ear for the third time, and said : " Do not be troubled, we know that there are depths of human agony so profound that only those who fathom them can understand. The Master Himself, in His hour of trial, cried out that God had forsaken Him, He knows."

I was watching the figure at the foot of my bed while the voice was speaking, and when it ceased, He smiled, as if to say : " That is so," and at the same moment I realised that it was Christ Himself who was standing there. With this knowledge there came a feeling of most intense emotion which seemed to

shake me to the very soul. I gathered all my strength and called out, "I'll stick to Christ."

The Hindu, who was watching me, turned away and walked round towards the head of my bed, and the last thing I remember before again becoming unconscious, was seeing the figure of Christ turn His head and look after the Hindu, with a curious smile on His face.

The above statement is an account of what actually occurred, and I was at the time, to the best of my belief, perfectly conscious. I may add for the benefit of the curious, that I have never taken much interest in Spiritualism, which I rather dislike, nor do I know anything about the Hindu religion. I was not at the time in what would be called a very religious frame of mind, the fact being that I was suffering too much physically to be capable of thinking of anything but myself. I would have welcomed death as a release, having just sufficient faith to trust myself to the mercy of God, without worrying as to what the future life might hold.

When I again became conscious I had undergone an extraordinary transformation. I knew I was going to recover, and the mental depression from which I had been suffering had almost entirely disappeared. I told my son of the experience a short time after it occurred, and also my brother, as well as several doctors and friends. Finally, I recovered from the effects of the accident in a manner which several medical men described as almost miraculous.



NOTES BY THE WAY

The passing of Lady De Brath, widow of Sir Ernest De Brath, recalls many years of pleasant association with both as Members of the College.

Lady De Brath was of a most sympathetic and sensitively intuitional nature, and for many years deeply interested in healing in all its aspects from which she benefitted herself under Mr. Hendry. Located for some time in Jersey she became the leading spirit in a group of Theosophists and Spiritualists, who brought many lecturers to the Islands. Later, in Monte Carlo where she resided, she again became the centre of a group held in her own rooms, which was a boon to many who sought her out for information on healing and psychic matters. Many kindly thoughts from those she ministered to speed her on her way.

* * * *

We hear with pleasure that Mr. H. Ernest Hunt, known to so many by his books, his articles and his public classes and lectures, has accepted the position of Hon. President of the Marylebone Spiritualist Association in succession to Mr. George Craze. Mr. Hunt's monthly lectures on the Queen's Hall platform are followed by an appreciative audience, and we congratulate the M.S.A. on the appointment and also note that he has agreed to become the Editor of the monthly journal "Service," the organ of the Society.

* * * *

We hear of the serious illness of Mrs. Eileen Garrett, while on a journey from the States to Europe, with real regret. We understand that she is now convalescent from the attack of bronchial-pneumonia, and has gone to Switzerland to complete her cure, and we trust that she will later in the summer be amongst us in London.

* * * *

A framed portrait of Sir Oliver Lodge has been lent to the College and may be seen hanging in the Lecture Room. This portrait (40" x 30") was painted some 30 years ago by Sir William Q. Orchardson, R. A., and the owner would be willing to sell it. Particulars may be had from the Secretary of the College.

* * * *

We welcome as a Life Member Mrs. Dr. W. H. Posthumus of Amsterdam. Mrs. Posthumus has been associated with the College for 12 years, and has made an intensive study of psychic science. She gave an instructive lecture at the College during her visit to London last year.

Dr. Posthumus has her degree in science, and as an organiser of women's work and an authority on economic aspects relating to the home is often called upon for radio talks and articles in various Dutch publications. Recently she has been responsible for the collection, the financing, and the inauguration in rooms of its own of the first Women's Library in Amsterdam.

* * * *

In response to the appeal for gifts or loans of furniture the College acknowledges the following and thanks the generous donors.

Mrs. Coleby—a large vase.

Donna Beatrice Colonna—Divan and pillows, and plated candelabra.

Lady Currie—Curtains.

Mrs. Devenish—framed picture, Raphael's "Madonna."

Mrs. Hankey—furniture and soft furnishing, etc.

Mr. A. E. Jay—furniture, china and furnishings.

Mrs. McNeile—a roll-top desk.

Mrs. J. M. Owen—a portable gramophone.

* * * *

Among the list of donations will be noticed a legacy of £100 from the late Honorary Principal of the College, Mrs. R. Champion de Crespigny. All members will be glad that Mrs. de Crespigny remembered the College so generously in addition to her years of enthusiastic labour spent on its behalf. From her side of life she undoubtedly still takes a keen interest in its welfare and rejoices at the growth of its work.

* * * *

We are very grateful to Mrs. David Gow for her continued voluntary secretarial help, which has been particularly valuable during the past busy weeks of increased activity at the College. Miss Hine also has given painstaking service in the Library.

* * * *

"Spirit Intercourse" by J. Hewat McKenzie, price 4/6, is now on sale at the College. This is a book that is well worthy to be in the library of every student of psychic science. By the courtesy and generosity of Mrs. Hewat McKenzie, the proceeds of the sale of "Spirit Intercourse" will go towards the furtherance of the work of the College.

* * * *

Many members will be sorry to hear of the serious illness of Mr. W. S. Hendry and will send him their thoughts for health, and thanks for all the teaching from which the members of his College classes and others have benefitted.

* * * *

Those Lectures and Discussions of the present Session which have taken place before we go to press have proved most attractive. The Rev. R. W. Maitland's lecture on "Phantoms of the Living" was of great interest and served to remind us that we are already spirits and that we can even now function apart from the physical body. Besides examples of a historic interest he mentioned cases within his own knowledge.

* * * *

M. de Meck's Discussion Tea Talk on "Clairvoyant Television" was greatly appreciated and we look forward with pleasurable anticipation to his two lectures on "Survival."

* * * *

The Class for instruction in Automatic Writing has proved of value to those students attending it. Proper direction in psychic development is all important and there is no abler exponent than Mrs. Hester Dowden. We hope that this class will be continued next term.

* * * *

Mrs. Bertha Harris will pay another visit to the College in July. Her last visit was most successful and we are looking forward to her return. Her platform work is greatly appreciated by College members and her group and private work is of a high order.

* * * *

By the time these notes are in print Mrs. Murphey Lydy will have given a full month's work at the College. Direct Voice mediumship is always greatly sought after, but to be of value it must be developed on right lines. On her former visit Mrs. Lydy gave great satisfaction and her many friends at the College welcome her return. Already she has brought comfort, evidence and encouragement to many people. We regret we have had to disappoint some applicants for sittings but naturally priority must be given to members.

Donations to Endowment Fund

							£	s.	d.
Previously acknowledged	..	..	..	..	..	..	£332	12	0
Lady Atkinson	..	..	..	..	..	..	1	1	0
Mr. Justice Atkinson	..	..	..	..	..	..	1	1	0
Mrs. Fox	..	..	..	..	..	..	5	0	0
Mrs. Marx	..	..	..	..	..	..	2	2	0
							<hr/>		
							£341	16	0

Further donations to this Permanent Fund will be welcomed,

Donations to General Purposes Fund

	£	s.	d.
A.C.H.	140	0	0
Mrs. Dundas	5	5	0
Mr. J. D. Parrington	1	0	0
Mr. A. W. Trethewy	10	0	0
From Donation Box		8	0
	<hr/>		
	£156	13	0
	<hr/>		

Donations to Mediums' and Special Sitters' Fund

	£	s.	d.
A Member	3	0	0
Anonymous	5	5	0
Miss Butler		5	0
Mr. L. Corbett	10	0	0
Mrs. Fox	5	0	0
Mr. J. A. Gillett	1	1	0
Lady Green	2	2	0
Mr. F. A. Heron	1	1	0
Mrs. Travers Smith	5	0	0
Mrs. Bromley Taylor	5	5	0
From Donation Box		17	0
	<hr/>		
	£38	16	0
	<hr/>		

Donations to Library

	£	s.	d.
Anonymous	5	0	0
Anonymous	1	1	0
Mr. C. Marshall	1	1	0
From Donation Box and Library Fines	1	5	0
	<hr/>		
	£8	7	0
	<hr/>		

Donation to "Psychic Science"

	£	s.	d.
Mr. J. Brossy		5	0
	<hr/>		

Legacy

Mrs. R. Champion de Crespigny	£100	0	0
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BOOK REVIEWS

FORTY YEARS OF PSYCHICAL RESEARCH

By Hamlin Garland. (Reviewed by Dr. Eugene Corson of U.S.A.)
Published by Messrs. Macmillan.

Four-fifths of this book is taken up with the proving of the physical phenomena of Psychical Research by the most meticulous control of the medium by bands and tapes and tacks and nails, phenomena which have already been thoroughly proven all over the world by skilled scientists and psychical researchers, especially in England, France, Germany, and Italy. Every phase of the subject has been covered, and not one new fact has been added to our previous knowledge. There is a chapter devoted to the mediumship of "Mrs. Hartley." She was the only medium who was not bound and tacked down, and she was the only one where the intellectual content of the messages was paramount and vitally suggestive of a direct or indirect communication with a discarnate spirit. Only towards the end of the book was the medium, an elderly lady, a friend of Mr. Garland, left free in the author's library where the sésances were held, and where the messages had an intellectual interest. It is only in descriptions of these private sésances that you are not bombarded by questions of ventriloquism and mind-reading. The word telepathy rarely occurs. Both these makeshifts in psychical research have been worn so threadbare that they cannot hold water, and they are not mentioned in scientific descriptions of psychical happenings, it being understood that the reader can use his own judgment. Dr. Whyman's experience in sittings with Valiantine in connection with archaic Chinese poetry is brushed aside as mind-reading, although the messages from "Confucius" gave information to Dr. Whyman of which he knew nothing. This phase of the communication Mr. Garland does not mention. This explanation of mind-reading he carries to the antipodes, to the whole earth, and to the waters under the earth. Even whispers in the air and the voices in the trumpet carry the question of ventriloquism. Those two bugaboos were quite natural in the beginnings of psychical research, but not to-day. Even if a solution is not reached these mental twists no longer avail.

Mr. Garland is honesty itself, so much so that he is willing to take the reader into his confidence. The following paragraph tells the story; it is the key to the whole book:—

"Had I been a little more certain of these whispers I might have returned to push investigations forward; I never did. Something in my mind, *some barrier* (italics mine), could not be overcome. I wished to be convinced, but my desire was not strong enough to lead to further action." (p. 255).

And to throw further light on this barrier he adds:—

"Hawthorne in one of his pages on Florence states with masterly brevity and poise the character of this mental barrier, 'What most

astonishes me is the indifference with which I listen to these (Spiritualistic) marvels. They . . . are absolutely proved to be facts by evidence that would satisfy us of any other alleged realities ; and yet I cannot force my mind to interest myself in them. They are facts to my understanding . . . but they seem not to be facts to my intuitions and deeper perceptions. My inner soul does not in the least admit them ; there is a mistake somewhere."

And Mr. Garland adds :—

"So with me at the close of this amazing series of happenings. My intuitions would not allow me to surrender my faith in the scientific concept of the universe around me."

But what does he mean by a " scientific concept of the universe " ?

Mr. Garland has not evaluated his own mind. I venture to characterise it as a very sharp discursive mind *without intuitions*. His writings of Western life, or any of his novels in fact, are descriptive or even historical, but he could not create characters. Hawthorne, of course, stood on a higher plane ; he had a creative mind and with it intuitions. Mr. Garland is a popular novelist, and many will read this book and wag their heads and say, " I told you so."

To the psychical researcher, well versed in its literature, the reading of this book is apt to grow wearisome, so much repetition of making the medium a bound and weighted-down victim to prove facts already proven. If we are to get in real touch with a spirit-world it will have to be spontaneous, joyous, and as light as thistledown, and without brass tacks and manacles.

[We have not yet been able to read Mr. Hamlin Garland's Reminiscences and the above review may seem severe, but it is from the point of view of an old investigator who becomes somewhat impatient of one who cannot make up his mind on evidence which to him seems satisfactory.—Ed.]

THEY SHALL BE COMFORTED

By Maurice Barbanell. (Psychic Press Ltd. 3/6.)

This book from the Editor of *Psychic News*, gives a very useful survey of Spiritualism for the inquirer. He deals with difficulties which may meet him, gives him guidance in approaching mediums and hands out positive facts which must be taken into consideration, and also presumes to tell him, on the proved authority of those who are there, what he may meet in the future life.

The book does not shirk the religious problem, and claims that nothing but good can accrue to those within the Churches who face these facts and endeavour to incorporate them in their teaching ; so only can the general drift away from orthodox religion be stayed. It is a Universal Message which the author sets forth and the book, written out of fifteen years of experience, should have a wide circulation.—Ed,

WHO WROTE THE MAHATMA LETTERS ?

By H. E. & W. L. Hare. (Williams & Norgate, 10s. 6d. net.)

The Theosophical Society whose history is so closely interwoven with the life of its founder, Mde. Blavatsky and the teaching claiming to emanate from Living Masters (Mahatmas), in Thibet, has suffered many attacks both from its own followers and from outside critics, and the result of this examination of the original letters on which most of the teaching was founded, may prove the severest blow of all. One of the writers, Mr. W. Loftus Hare, was a devoted Theosophical student and one of the most erudite lecturers on the T. S. Platform. He has undertaken this distasteful work in association with his brother, and the inquiry, a prolonged one, has been pursued without rancour and for the sake of truth.

Many of the letters from the said Masters, Koot Hoomi and Morya, were addressed to the late Mr. A. P. Sinnett, who used the contents of the earlier letters in his volumes, *The Occult World* and *Esoteric Bhuddism*, which form foundation reading for Theosophical Students. After his death, his executors published the full text of *The Mahatma Letters*, in 1923. This frankly aroused some consternation within the T. S. itself as well as wide outside criticism and wonder, for the imperfections of the construction, the bitter spirit expressed towards certain individuals and the slipshod method of compilation stood fully revealed; by many the publication was considered a calamity. The authors of the book under review were allowed by Mr. Sinnett's executors to examine the original documents and from internal and external evidence, which is fully and clearly detailed, arrive at the conclusion, that so far from the writing of these missives having been "precipitated" psychically by Eastern Masters, and also conveyed, psychically, to their receivers, they bore complete evidence that the disguised writing, the mixed language, and the pervading animus and the delivery revealed Mde. Blavatsky herself as the author.

When on one occasion a "Master" was found to have used the exact words of a lecture, given and published in New Zealand by a Mr. Kiddle, a Spiritualist, as teaching purporting to come esoterically in Thibet, it was time to close down and when Mde. Blavatsky retired to write *The Secret Doctrine*, the teaching to private individuals through such letters came to an end.

Mr. Sinnett, Mrs. Besant and others apparently had their doubts on occasions, but so powerful was H. P. B.'s personality and so entrenched had the teaching become in a large and growing Society throughout the world that they could but hint at the strangeness of the matter. But the authors rightly ask, if the basis is false can the superstructure be sound? Was the motive that lust for power which besets so many leaders of world movements, or impatience at the slow growth of a cult and a desire by some startling wonders to expedite the growth, or was it really a desire to spread the little known teachings of Bhuddism and Hinduism in the West? A strong anti-Christian bias in Mde. Blavatsky is noted, and her dislike of her contemporary, Anna Kingsford, who, it is stated, held the theory of Re-incarnation and announced

it before it was accepted by the T. S. (through the Mahatma letters) is also alleged.

If these findings are correct, it is a sorry tale of human frailty. Had Mde. Blavatsky claimed to have received the teachings clair-audiently, few would have doubted, as Mrs. Alice Bailey and others claim such communications to-day.

It will be remembered that in 1885, an inquiry was made by the S.P.R. by Mr. R. Hodgson as to the wonders said to take place at Adyar, and the verdict then was that on these matters Mde. Blavatsky had deceived her friends, and that the letters were written by herself. This was denied by her supporters, who pointed to her strenuous labours until her death in the presentation of valuable Eastern knowledge to the world, which had influenced the lives of many for good.

In later days under the Presidency of Mrs. Besant, the coming of a world Teacher, Krishnamurti, was announced and furthered by a great organization which but recently was broken up by his remarkable courage in withdrawing. The T. S. still reels under this blow. Was this too engineered on a false basis? Many will still claim as did William Kingsland in *Was she a charlatan?* that Mde. Blavatsky was a marvellous though perhaps imperfect instrument for an experiment made by advanced teachers for the help of humanity, an experiment which it was realised was premature and was not continued.

B. McK.

THE GREATER AWARENESS

By Cyril Scott. (Routledge & Sons, 6s. net.)

This is a book for those who are seeking to verify for themselves the reality of the higher self, that imperishable part of man which is beyond and above any limited expression by the body or brain. The author who is the well-known composer, expects his readers to have made acquaintance with his previous and quite recent book *An Outline of Modern Occultism* as he regards the present volume as a sequel. The former dealt in an interesting and lucid manner with many theoretical aspects of Occultism, while the present volume stresses the ethical aspects and their practical application in the life of the individual.

Mr. Scott accepts the Spiritualistic view of survival, while holding a belief in Re-incarnation and the doctrine of Karma. His views upon these are liberal and as Spiritualists and seekers of the fuller life we can enjoy and profit from the fruits of his study. He contends that man on the whole is not enjoying life at its fullest, and that to do so he must study the conditions of that more abundant life to which he is entitled. He needs to cultivate a more general love and tolerance of his fellows, not a sloppy indifference, but an understanding that humanity develops in divers ways and deserves our sympathy and understanding rather than censure. This, attained and practised, will be followed by a realization of more abundant life force welling within us, good not only for soul, but body; this too must be humbly sought, and accompanying it should come joy, which should be an ever present thing, and independent of circumstances, joy which comes from

experience of the knowledge that we are primarily Spirit, and at one with that which is the origin of our life and of the Universe. It is the oldest philosophy, the truth of the ages, taught by all the great Teachers and emphasized by all the new who are worth hearing. The reality of Spirit presence helps some to this conception, to others this is a hindrance, they seek the Ultimate alone; to yet others a Unity with Nature, or a great love reveals the secret, and Mr. Scott uses wise and often it may seem to some, overbold words in pointing out how human relationships and the sex relationship in marriage and out of it, may also be guided and used in producing balanced men and women who are seeking to win a sure foothold on these higher ways of life understanding. That the author speaks out of long personal experience and has taken the trouble to put his thoughts into eminently readable form, will be appreciated by many readers.

B. McK.

THE SCIENCE OF MEDICINE

By Raphael Roche. (Jarrolds, 5s. net.)

Mr. Roche's new edition of his book, first published in 1932, is timely, in view of the recent discussion in Parliament on the status of unqualified practitioners. His work, which is of many years' standing, has centred on declared incurable cases, and notable cures of such are reported here, and have been noted before in well-known journals when Mr. Roche's work was under public discussion. Out of the mouth of leading physicians, the author convicts the medical profession as being uninstructed as to the action of drugs on the vital processes. He claims that there is a science of medicine and that drugs have an important place in stimulating the vital force of the body to do its own work; instead the usual action of drugs as administered, is to hinder nature's own curative action. His own administration is the result of close individual study of each patient, and out of this, what amounts almost to the "ghost of a drug" judged suitable to the conditions is given, often with the finest results. This is not to be classed with Homeopathic methods, however, but is Mr. Roche's own discovery. As with all healers he emphasizes the importance of this individual study of the patient and refuses to recognise mass treatment, either as to disease or drugs. His emphasis on the supreme place of the vital force in all healing brings his method close to that of Spiritual Healers, who rely by other means on Nature's action, and concentrate on removing obstructions to its efforts.

The book is lucidly written and should be read by all who are interested that the medical profession should recognise in how many ways the sick are being helped by men outside their borders.

B. McK.

MY EXPERIMENTS WITH DEATH

By Richard de Bary. (Longmans. 6s. net.)

In this "Age of all the Doubtings" this book suggests a new solution to the difficulty of the enormous mass of surviving souls if *all* men are immortal. Taking the population of the earth as 1,500 millions and

the historical period as 10,000 years, that would mean 1,500,000 *millions* of surviving souls, not to speak of pre-historic man.

The author reduces these appalling figures to an intelligible sum by the simple theme that "we survive death in a state of immanental presence in living mankind." (p. 42).

The talented author states:

"Because we are inspired to live in the community sentiment, we feel there is one true single collective personality of mankind emerging ever out of the lives of private men. And this means in effect . . . that all men of all ages and all times, in some true sense live in us; and we also have our true part in them."

On this premise, undoubtedly true, he builds the theme, that:

"The private human self survives bodily death in an immanental presence within the body corporate of living mankind." (p. 40).

He attempts to prove his theme by "experimental" means.

These "experiments" consist in passing into a kind of semi-trance or sleep-state in which he visits the "Night-World."

This would be tenable enough if it did not disregard all the experimental work done in Psychical Research since the Hydesville phenomena of 1848. It disregards all the photographic evidence by Crookes, Geley, Richet, and many others, and all the messages which have reached mankind from the Beyond. Quoting Jung, he speaks of "spirit" as "a severance or dissociation of our own mind which believers are deluded into supposing to exist, as an entity projected in space."

It seems to the reviewer much more rational to accept the idea of Spirit as the Supreme Directing Power, and the human spirit as a spark of that Life. It has indicated Morality and Rectitude as the path of development. Those who follow it survive naturally: those who reject it perish relatively soon for want of the principle of life in themselves.

S. DE B.

THE SCIENCE OF HYPNOTISM

Alexander Cannon, M.D., M.A., Ph.D., Ch.B., etc. (Rider 3/6.)

A useful book for students of this subject.

The Author gives a summary of the methods employed by various well-known Hypnotists past and present, to induce Hypnosis. The last part of the book deals with "Hypnotic Colour Science," whilst an Appendix contains a selection of suggestions that have been recorded on gramophone records for the purpose of home treatment. An exhaustive "Contents" is provided in addition to an Index; this seems unnecessary in so small a work.

In my opinion the book is marred by the loose literary style of the author and by his use of involved sentences, one of which is one hundred-and-twenty words in length.

A book that should be read, but one that falls short of the high standard set by the author himself in his earlier works.

E. C.

THE PSYCHIC POWERS OF CHRIST

By Rev. J. S. M. Ward. Pub. Williams & Norgate. Price 5/-.

The author of this book is the Rev. Father Superior of the Abbey of Christ the King, at New Barnet.

He is convinced of the reality of psychic phenomena and has used this knowledge for the purpose of trying to show that the New Testament stories with regard to the Virgin birth, Miracles, the Resurrection and Ascension of Jesus can be taken literally as true.

The book is a reply to modernist opinions, and it charges the modernists with being old-fashioned Victorian materialists.

The Rev. Father, however, much as he may believe in psychic phenomena, will never make much headway on the basis of the arguments advanced in this book.

He is very anxious to prove the Virgin birth, and to do so he puts forward his belief that Jesus dematerialised within his mother, was born in this dematerialised way and then materialised.

With regard to the Resurrection, Jesus dematerialised his body so that it could not be found, passed through the closed tomb and then rematerialised again. So far as his appearances and disappearances after death are concerned, it is all a question of materialisation and dematerialisation of his body.

There is no evidence in Psychic Research of a human being or a god having such power with his human body. To believe that Jesus before his birth dematerialised his body for the purpose of producing the effect of the Virgin birth and that during his life on earth various miracles were the result of materialising or dematerialising his body, is too fantastic for words. Equally fantastic is the argument of the author that the dead body in the tomb could be dematerialised and rematerialised and that the disciples saw the material body dematerialise at the time of the ascension. What happened to the particles composing the material body? They being material must have remained on earth. The author does not tell us, in fact he ignores this matter.

The Rev. Father is putting the cart before the horse. Materialisation, as understood by Spiritualists, is the result of a spirit drawing from some person on earth sufficient material to enable him to materialise his spirit body and any materialisation must take place in the presence of a human being who can supply the spirit with this ectoplasmic covering. This is what spiritualists have learned and this they term materialisation. This being so, the Rev. Father's entire theory falls to the ground because he is thinking the other way round.

The author then considers in detail different psychic events recorded in the New Testament, but his views and opinions can only appeal to orthodox Christians, who, like him, take everything in the New Testament literally. Such people may have come to the conclusion that psychic phenomena do take place, but they are acceptable only if they can be made to fit in with the literal interpretation of the New Testament. Consequently they must be twisted to conform

to Holy Scriptures. To a Spiritualist this argument will not appeal, as his knowledge is based on observed facts.

No human being has ever witnessed anyone on earth, from before birth to ascension into the clouds, having the power to materialise and dematerialise his body at will, and before such can be believed he must have evidence.

The gospel story has no weight whatever as evidence, and its worthlessness can best be realised by reading the book just published by M. Guignebert, Professor of Christian History in the Sorbonne, Paris, entitled *Jesus*. Here we find one of the greatest authorities on the subject discarding entirely the gospel records and yet the Rev. Father expects us to believe on this testimony that something happened which he admits never happened before or since.

J. ARTHUR FINDLAY.

LOAVES AND FISHES

By Hereward Carrington. (Messrs. Scribner, 7s. 6d.)

A book by Mr. Carrington, the well-known American investigator, is always welcome. This time he has given us a study of the Miracles of the Bible in the light of modern psychic knowledge. These miracles are carefully classified by the author who shows that they are paralleled by psychic happenings to-day.

The chapter on the Mystery of the Missing Years in the Life of Jesus, his knowledge of psychic laws and powers, and the Future Life in the light of Psychic Science are of special interest. Mr. Carrington points out that the communications that have come to psychical researchers are at variance with traditional doctrines; and of Spiritualism he says: "Its moral and religious teachings are by many considered the most sane and rational in the world to-day, and they have the added advantage of being based upon a set of observable phenomena; and this cannot be claimed for any other religion."

Loaves and Fishes can be commended as a thoughtful and valuable addition to psychic literature and it should be read by all students of the Bible and of Psychic Science.

S. O. C.

A MESSAGE FROM ARUNACHALA

By Paul Brunton. (Rider, 5/- net)

This fourth book from Paul Brunton's pen, is the result of meditation on the hill of the holy Beacon, in Southern India, where dwells the Marishee, the teacher, by whom he was inspired on a previous visit, as told in *A Search in Secret India*. An all night lonely vigil on the mountains, brought teeming thoughts of the problems of the Western civilization which lay behind him, and like many others his thoughts were gloomy. The vision of the seer has tremendous importance to himself for it has been fired with an emotion impossible to convey to others by the printed page. We can unite with the author on the note of confidence with which he closes in, "Man's Eternal indestructible goodness and that at the very centre of his being dwells God."

B.McK.

RECOVERING THE ANCIENT MAGIC

By Max Freedom Long. Messrs. Rider & Co. 12s. 6d.

The recent fire tests in London with Kuda Bux make the added confirmation obtained among Hawaiian Natives, described by the author, in the above interesting book, welcome, for he gives an account of experiments by a friend of his own, Dr. W. T. Brigham, a scientist who was for long Curator of the Bishop Museum in Honolulu. In this case natural burning lava made the fire trench. The Kakunas, the native magic workers, walked easily on their bare feet with two or three green leaves tied round them, and came out unscathed. Dr. Brigham elected to try with his hobnailed boots and thick stockings. The surface was terrifically hot, and covered a distance of 150 ft. He says, "I ran, the heat was unbelievable, I held my breath and my mind seemed to stop functioning; I flew; I would have broken all records for running, but with my first few steps the soles of my boots began to burn. They curled and shrank, clamping down on my feet like a vice. The seams gave way, I found myself with one sole gone and the other flapping behind me from the strap at the heel; that flapping sole was almost the death of me, it tripped me repeatedly and slowed me down; finally I leapt to safety." His socks were burning, but not even a blister appeared on his feet. "The Kakunas were rocking with laughter as they pointed to the sole of my left boot, which lay smoking and burned to a crisp on the lava, for they had previously advised me not to use my boots." A conversation by the author with another fire magician elicited the view that to accomplish the feat, he had had to train under a "Master," a long, arduous period of concentration, until he could "become himself fire," (identify himself with it) by the god within him. That to keep the gift, he must injure no one, keep his own life right, and must also keep up the practice with fair regularity or the power waned.

The author seems to have an excellent acquaintance with Western Psychical Research literature, and was resident for many years in business in Hawaii. Only by dint of perseverance and keeping his ears open for hints of the magic workers still practising, was he able to examine and record what is still left of these practices. The gifts are slowly dying out, there, as elsewhere, under the disapproval of the missionaries and Western civilization. It is curious that in the West at the same time there is a recrudescence of interest accompanied by continuous examination.

The power of certain natives to inflict injury or even death on offenders, is told by many remarkable verified incidents, and the book which is produced and illustrated by photographs taken by the author is a serious contribution to psychic study, for Mr. Long is a student of the laws and conditions governing the many manifestations he deals with, and his comparisons of ancient magic with Western Psychical Research achievements, is particularly valuable.

"No magic, no living useful religion; no magic, no complete justification of science," is Mr. Long's final conclusion.

B.McK.

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